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Re-conceptualizing Performance and Event in the Public Realm: a Multicultural Funeral Home

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Re-conceptualizing Performance and Event in the Public Realm:



A Multicultural Funeral Home

Ashley Rodrigues
May 2009

Re-conceptualizing Performance and Event in the Public Realm: A Multicultural Funeral Home

Independent Project submitted to
Roger Williams University, School of Architecture, Art and Historic Preservation
In fulfillment of the requirements of the B. Arch Degree in Architecture
In May 2009

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Class of 2009

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Thesis Advisor

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Dean
School of Architecture, Art, and Historic Preservation



"We all die. The goal isn't to live forever,
the goal is to create something that will."
_Chuck Palahniuk



"Grief is like the ocean.
It's deep and dark and bigger than all of us.
And pain is like a thief in the night.
Quiet, persistent, unfair.
Diminished by time, and faith, and love."

_One Tree Hill



"Death does not rest just beneath the surface of culture, it is on top of the surface so blatantly exhibited that we fail to notice it. The over spectacularization of death has hidden it in plain sight, concealed in the commodities of everyday life."

_Michael Hardin

Stages of Grief



DENIAL



ANGER



BARGAINING



DEPRESSION



ACCEPTANCE

Abstract

Volume ABR

Pawtucket RI

Fall 2008

Architecture is about space and space supports place and event. When someone spends time in a building for the first time it is not the architectural details of the edifice that will be branded in their mind; it is often the event that took place there, and the activities that they participated in that one will remember. It is the responsibility of the architect to foresee the events that will take place over the seasons and architecturally plan for such experiences. To be an architecture of this moment architecture must continually reinvent existing rituals, typologies, and tectonics through a radical re-conceptualization of the known in order to accommodate the never-before-seen. A Multicultural Funeral

Home reveals the program in a new way, and through the completed work, one sees the site, the culture, and ourselves in new ways. A Multicultural Funeral Home betters the individual or group that experiences the place, and stimulates them physically, mentally, emotionally, and spiritually. Society has forgotten about place and event making and has become overwhelmed with the possibilities of the future that one does not take the time to stop and dwell in the present. A Multicultural Funeral Home creates a place where one becomes aware of the present, where the occasion that is taking place will be fully experienced, and the architecture allows one to participate rather than simply observe.



Table of Contents

Volume ABR

Pawtucket RI

Fall 2008



Introduction	9
Problem Statement	10
Intentions	11
Final Presentation	13
Gate Presentation	27
Schematic Design and Process	33
Client and Users	48
Quantitative Program	54
Qualitative Program	57
Site Identification	66
Regulatory Environment	94
Precedent Analysis	97
Bibliography	109

Introduction

Volume ABR

Pawtucket RI

Fall 2008

Architecture is about space and space supports place and event. When someone spends time in a building for the first time it is not the architectural details of the edifice that will be branded on their brain; it is often the event that took place there, and the activities that they participated in that the visitor will remember. Time and occasion play an important role in architecture. It is up to the architect to foresee the events that will take place over the seasons and architecturally plan for such experiences. Architecture can also be an event in and of itself. Architecture should be programmatically innovative. To be architecture of this moment it must continually reinvent existing rituals, typologies, and tectonics through a radical reconceptualization of the known in order to accommodate the never-before-seen. This reconceptualization may transform the use, the form, or the events of a project that goes beyond previously-built ver-

sions. Architecture must reveal the program in a new way, and through the completed work, we see the site, the culture, and ourselves in ways we never have before. An architect must reconfigure the known into the new. There is strength in simplicity. Architecture is not about ornamentation. It is a combination of additive and subtractive elements that combine to create a place. The concept and execution must be refined rather than random. Architecture should enhance performance. It should better the individual or group that experiences the place, and stimulate them physically, mentally, emotionally, and spiritually. Architecture should respond to economic, social, cultural, and environmental conditions. It is not about the architect's own ideas and agenda. The architect must investigate the details of each of these conditions and react. The result must be thrilling, to both the architect and to the public who uses the building.



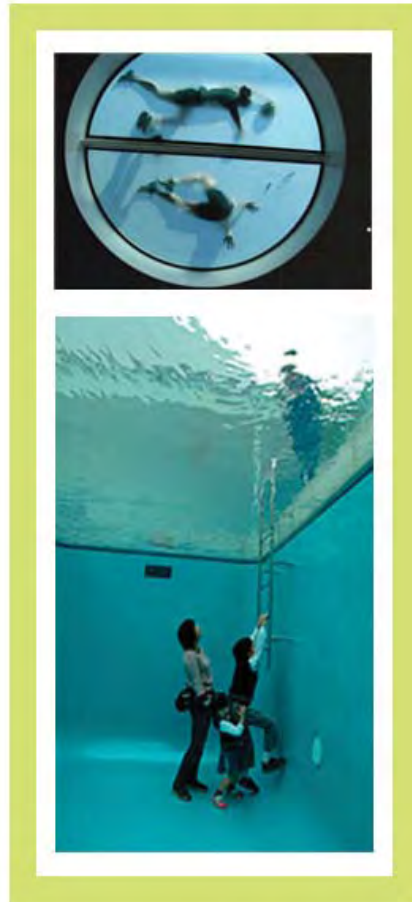
"Whatever space and time mean,
place and occasion mean more."
_Aldo Van Eyck

Problem Statement

Volume ABR

Pawtucket RI

Fall 2008



We as a society have forgotten about place and event making. We have become overwhelmed with the possibilities of the future that we do not take the time to stop and live in the present. Our days are spent traveling and pushing towards are next goals and we disregard what is happening around us.

Architecture should create a place where an event can occur that forces the occupant to be aware of the present. The occasion that is taking place, whether good, bad, happy, or sad, should be fully experienced by the visitor, and the architecture should force them to participate rather than observe.

Under the "Myers-Briggs Personality Test" I am placed under the "intuitives" category. An intuitive is often interested in new things and what might be possible, so they think about the future more than the past. They remember events more as an impression

of what it was like for them than as actual facts or details of what happened. Intuitives think so much about the possibilities that they never look at how to make them a reality. As an intuitive I believe that architecture must make that impression on you.

I am interested in the idea of event in the public realm because of my "personality type." I am interested in how architecture can compel someone to experience the moment rather than concern himself or herself with the next big thing.

Since we live in a fast-paced world I do not believe that this problem has been addressed. We are all in a constant state of business that little shocks us. There is nothing that has not all ready been seen or experienced. Although architects constantly strive to come up with something "modern and new" they often forget event making.

Intentions

Volume ABR

Pawtucket RI

Fall 2008



I intend to find a solution to public needs by unifying expression, performance, and tectonics. I intend to reinvent existing rituals, typologies, and tectonics by radically re-conceptualizing the known in order to accommodate the never-before-seen. This can be accomplished by being programmatically innovative, influencing the users association with the events taking place. The use of the building will layer activities that may not normally be infused.

I propose to design a public place that celebrates the present rather than one that evaluates the future. The design will enhance performance by simulating the user physically, mentally, emotionally, and spiritually. The design will rethink the issues of event making and will explore how buildings can make an impression on the user.

"The task of architecture is to make visible
'how the world touches us.'"

_Hapcity and Time

"In choosing how to confront death,
we choose how to confront life itself."

_Richard Momeyer



Space - Noun

1. the unlimited or incalculably great three-dimensional realm or expanse in which all material objects are located and all events occur.
2. the portion or extent of this in a given instance; extent or room in three dimensions: the space occupied by a body.
3. extent or area in two dimensions; a particular extent of surface

Time - Noun

1. the system of those sequential relations that any event has to any other, as past, present, or future; indefinite and continuous duration regarded as that in which events succeed one another.
2. duration regarded as belonging to the present life as distinct from the life to come or from eternity; finite duration.

Place - Noun

1. a particular portion of space, whether definite or indefinite
2. the specific portion of space normally occupied by anything
3. a space, area, or spot, set apart or used for a particular purpose: a place of worship; a place of entertainment

Occasion - Noun

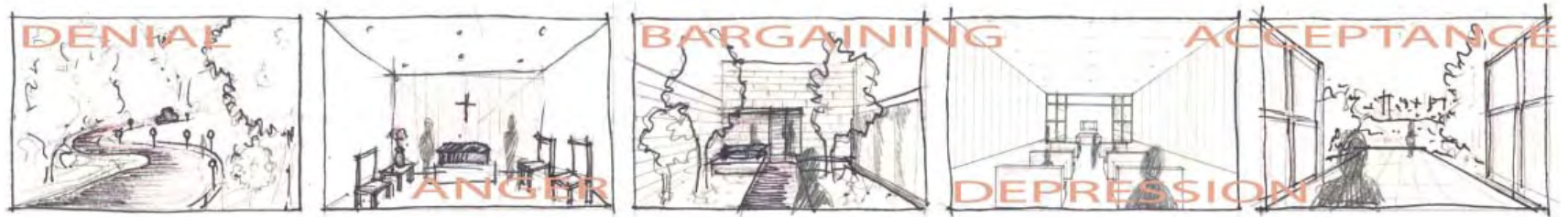
1. a particular time, esp. as marked by certain circumstances or occurrences: They met on three occasions.
2. a special or important time, event, ceremony, celebration, etc.

Final Presentation

Volume ABR

Pawtucket RI

Fall 2008





0 50 100 200 400

Site Plan



THE SITE

The Pawtucket site has a variety of topography offering a rich place for a Multicultural Funeral Home to be located. Visitors enter the site via the southern entrance and make their approach towards the funeral home. Along the curving road is a pedestrian path as well as lookouts where snapshot views of the Seekonk River can be seen. Visitors are able to drop off passengers at the front entrance

of the building and then continue along and park in the tree covered lot. Visitors exit out of the site using the north road. Service vehicles also use the north road for both entrance and exit. The journey through the rich site allows the visitor to reflect on the life of the loved one they are mourning and gives a preface to the event that is about to take place.



THE SEQUENCE

A Multicultural Funeral Home consists of a sequence of programmatic spaces, separated by exterior courtyards, which a visitor follows. The visitors enter the Receiving Room where they will be greeted by a Multicultural Funeral Home Director and guided to the appropriate Viewing Room. The sequence continues from the Viewing Room, to the Ceremonial Space, to the Reception Pavilion, to an exterior platform overlooking the river, and then returns through the Gallery Hall which looks back on

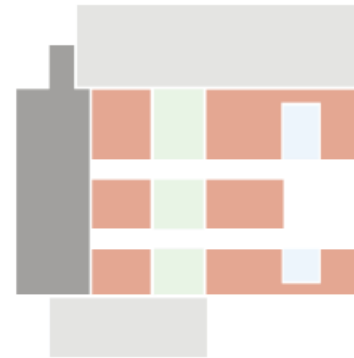
the courtyards that were just left behind. A Multicultural Funeral Home consists of three different sequences that are available for wakes and or funerals. Each of these sequences has spaces that are different in scale in order to accommodate the expected number of people. The sequences can be arranged to accommodate different religious traditions including but not limited to, family washing of the body, family watching the cremation, religious prayer services, and reception gatherings.



Ground Floor Plan



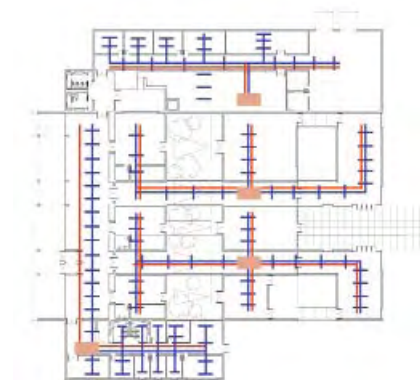
Parti



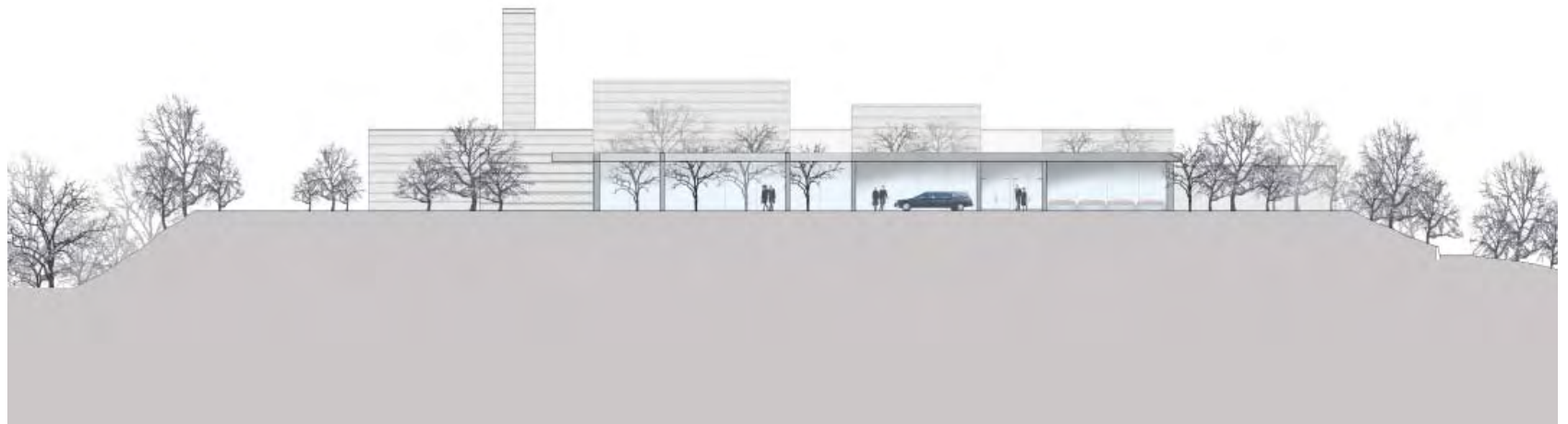
Program



Circulation



Mechanical System

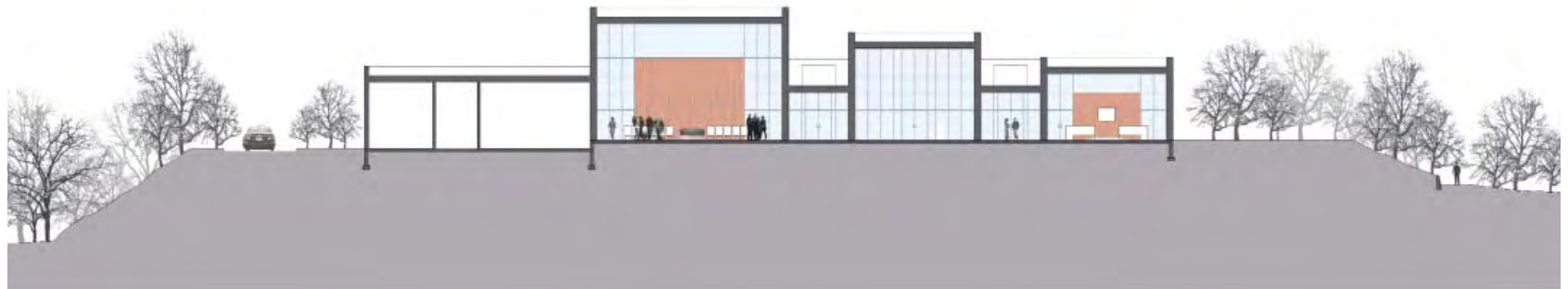


West Elevation

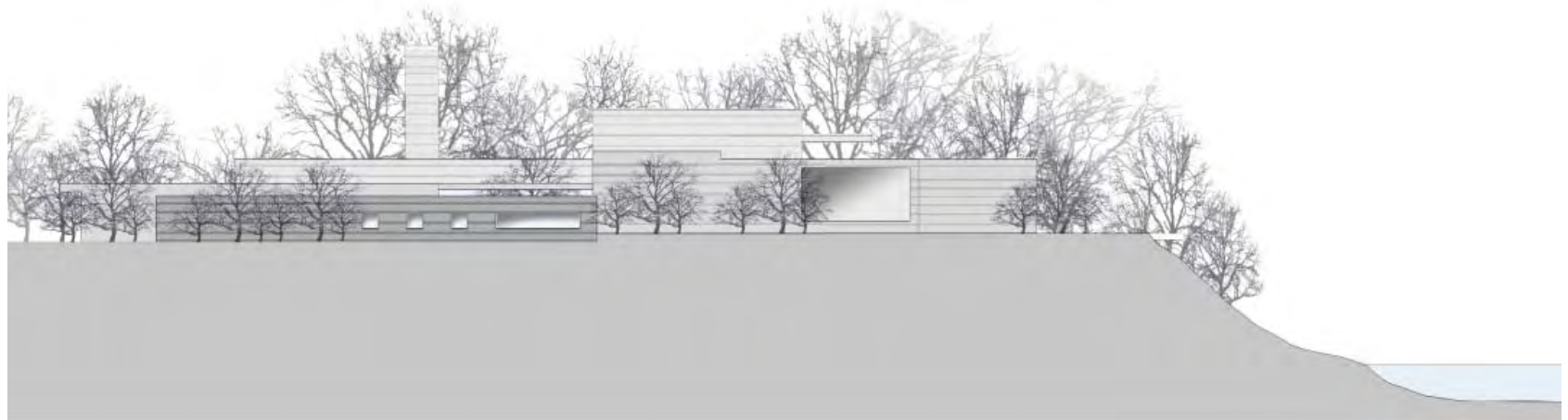


Receiving Room Interior Elevation





Cross Section D



South Elevation





Longitudinal Section A



Longitudinal Section B





Longitudinal Section C



East Elevation



Courtyard View Towards Ceremonial Space



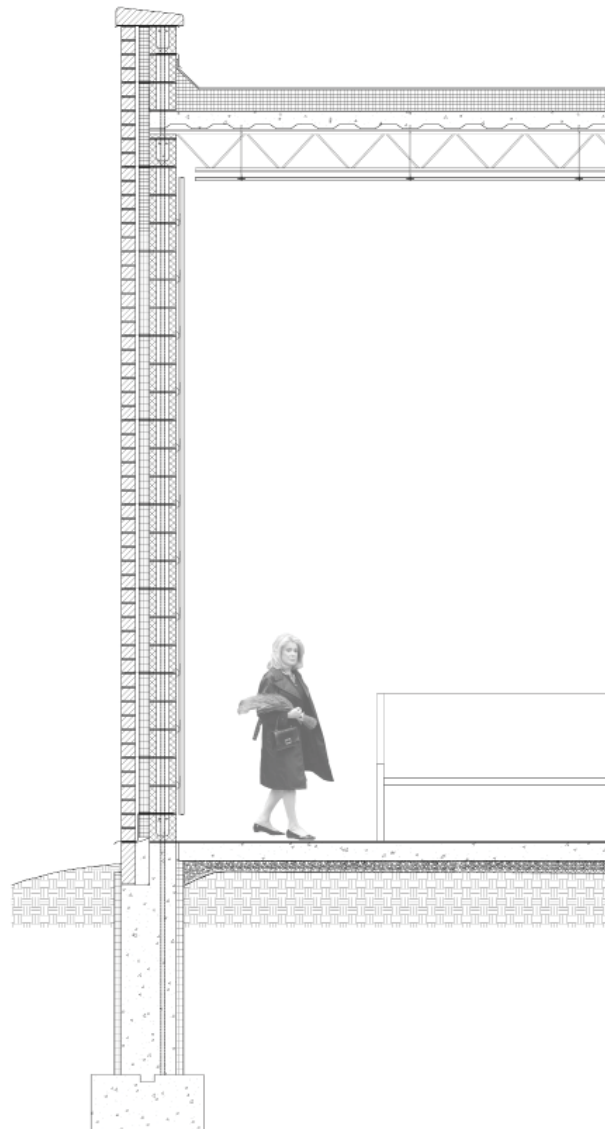
Ceremonial Space



Outdoor Reception Pavilion



Return Gallery Hall



Typical Roof Construction

One-Ply Membrane Roofing System
 6" XPS Insulation
 Continuous Flashing
 2 1/2" Concrete Fill
 1 1/2" Metal Decking
 14" Metal Bar Joist 48" O.C.
 Suspended Plaster Ceiling

Typical Wall Construction

4"x24"x4" Flamefaced Milford Pink Granite
 with Weathered Joints
 1" Cavity
 Wire Ties and Joint Reinforcing
 XPS Insulation
 Air and Moisture Barrier
 8" Concrete Block w/
 Horizontal Joint Reinforcement 16" O.C. VERT
 #5 Rebar Vertical Reinforcing in Cores 48" O.C. HORIZ
 3/4" Metal Furring Channels 16" O.C. HORIZ
 1/2" GWB Prime Finish
 Aluminum Panel Clips 16" O.C. VERT
 3/4 Cherry Wood Finished Panel

Typical Floor Construction

Finished Granite Flooring
 Concrete Slab on Grade
 Vapor Retarder
 6" Gravel
 Well Compacted Earth

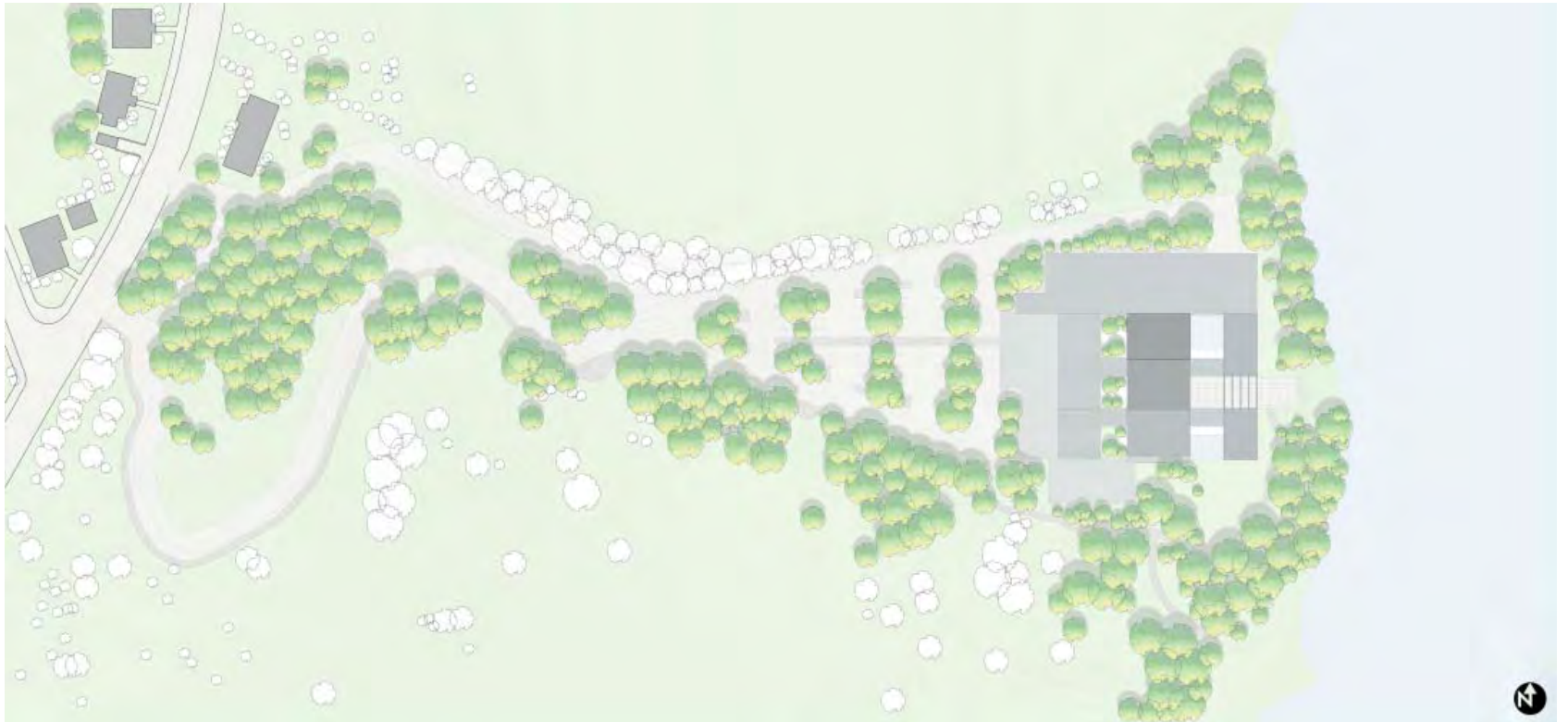
Typical Ceremonial Space Wall Section

Gate Presentation

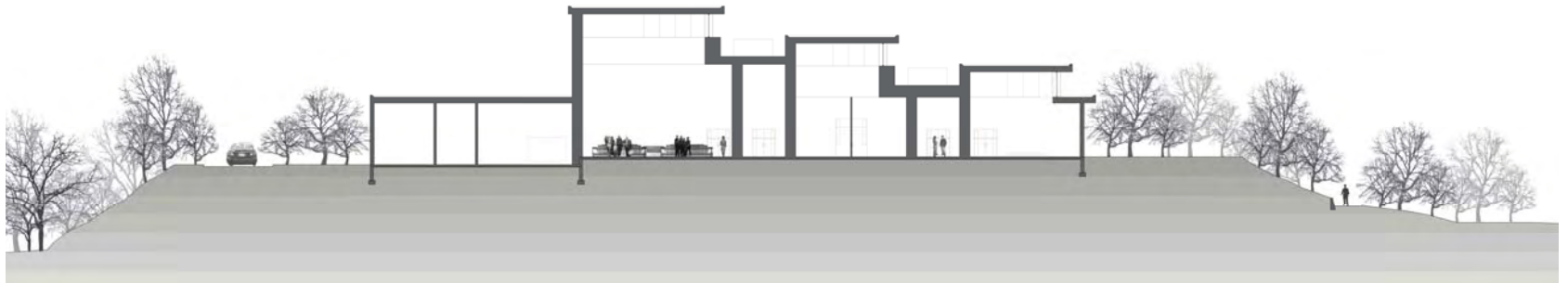
Volume ABR

Pawtucket RI

Fall 2008



Site Plan



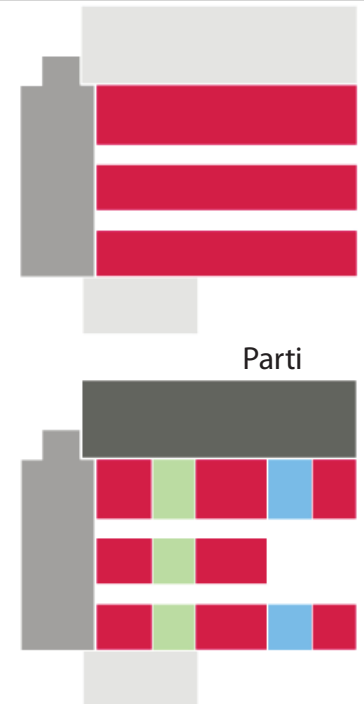
Cross Section



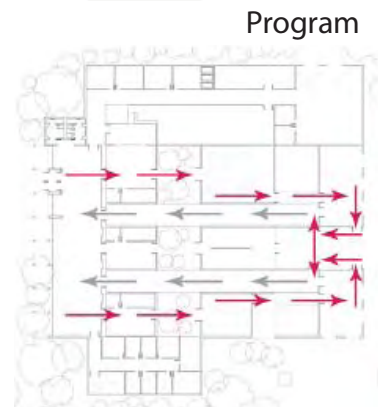
West Elevation



Ground Floor Plan

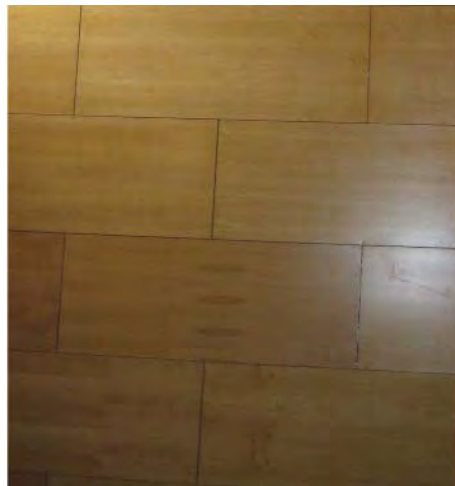
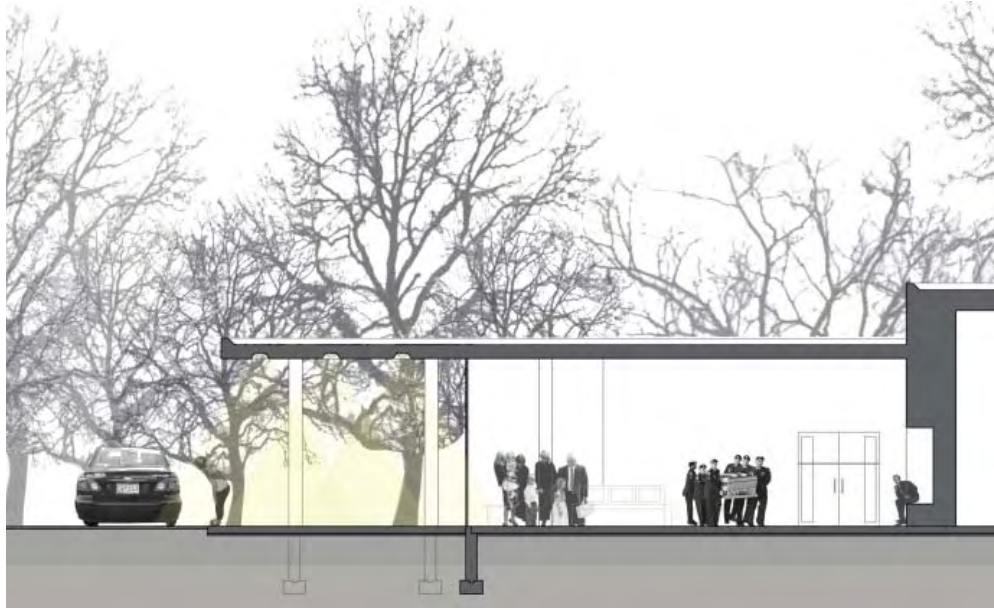


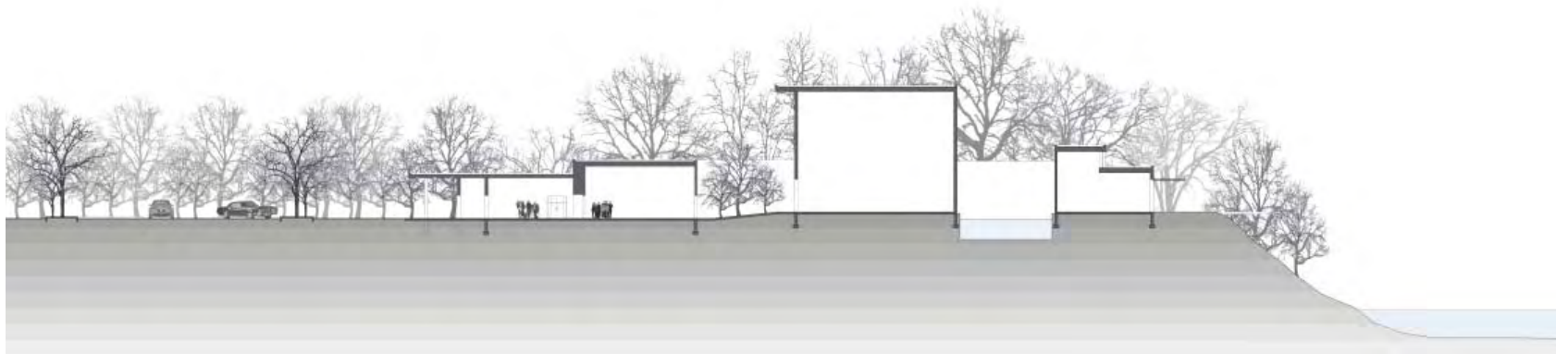
Parti



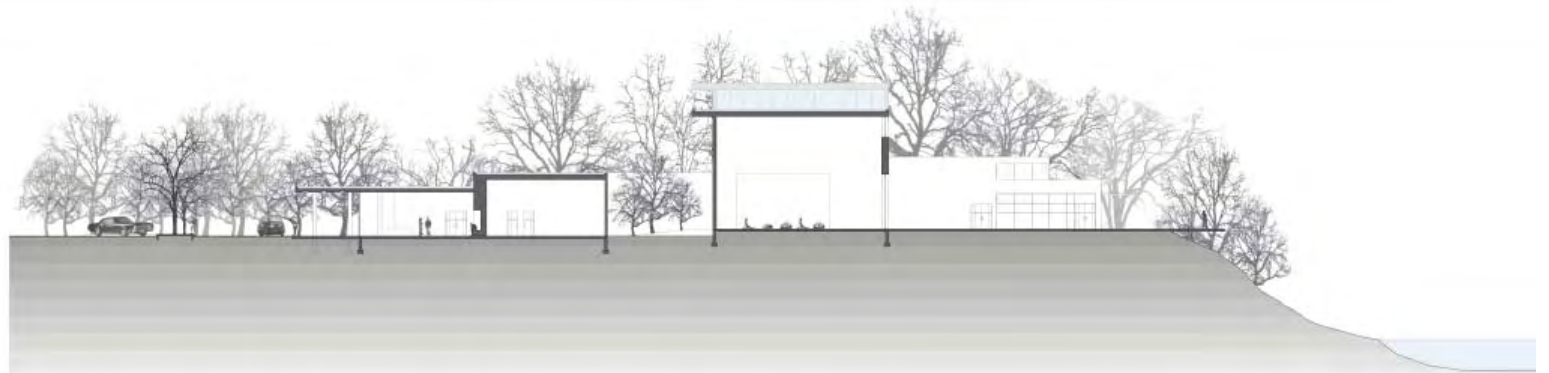
Program

Circulation





Longitudinal Section A



Longitudinal Section B



Longitudinal Section C



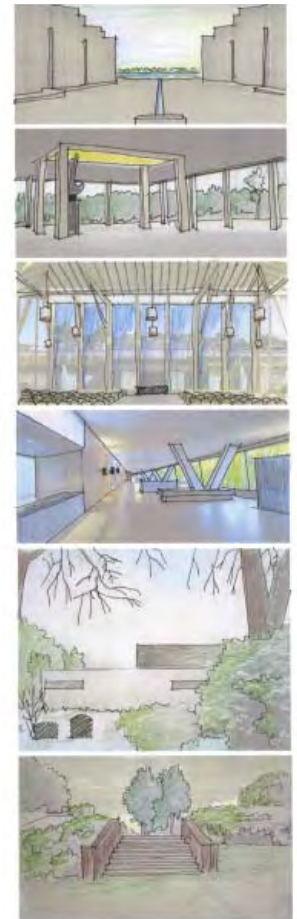
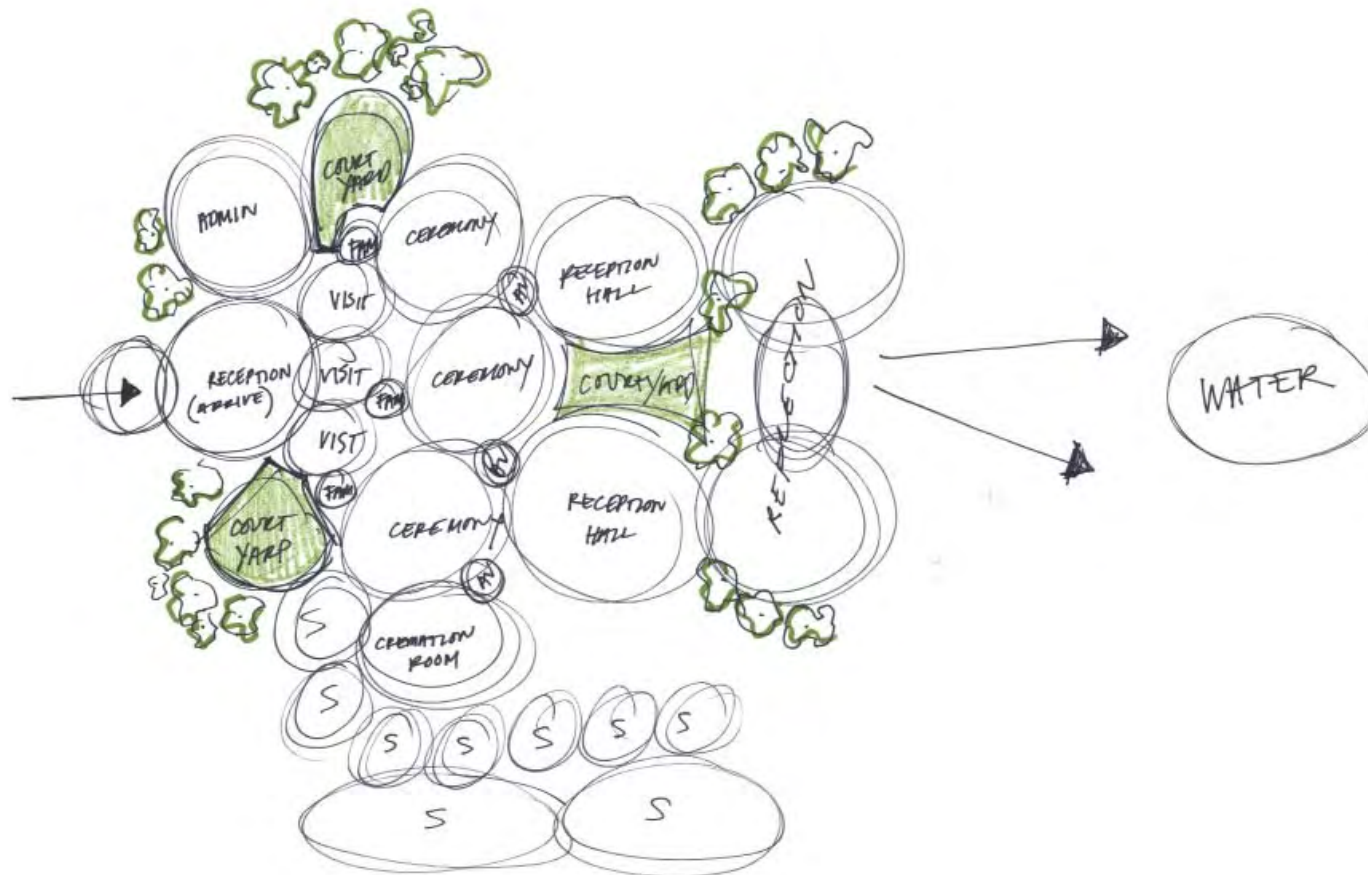
South Elevation

Schematic Design and Process

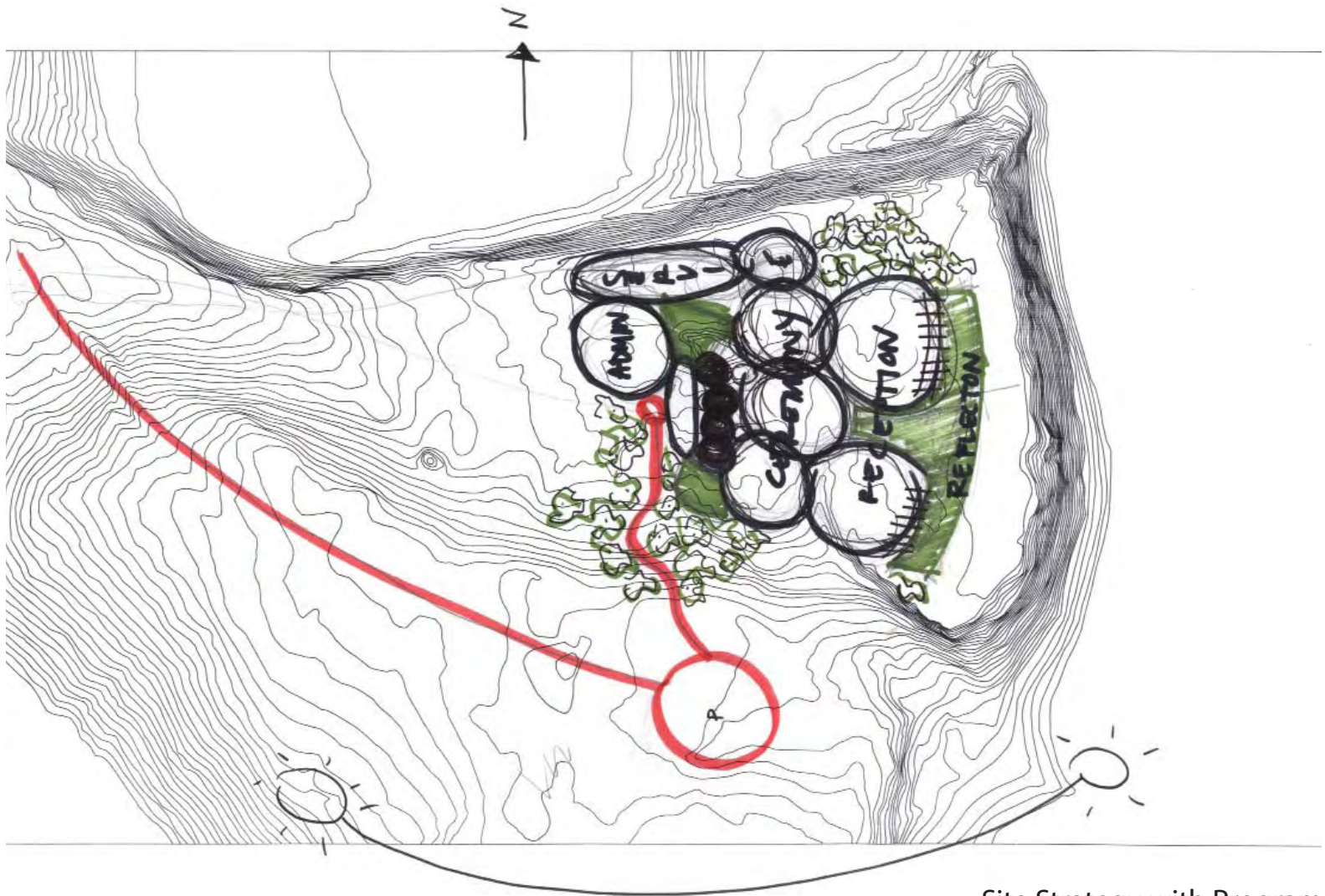
Volume ABR

Pawtucket RI

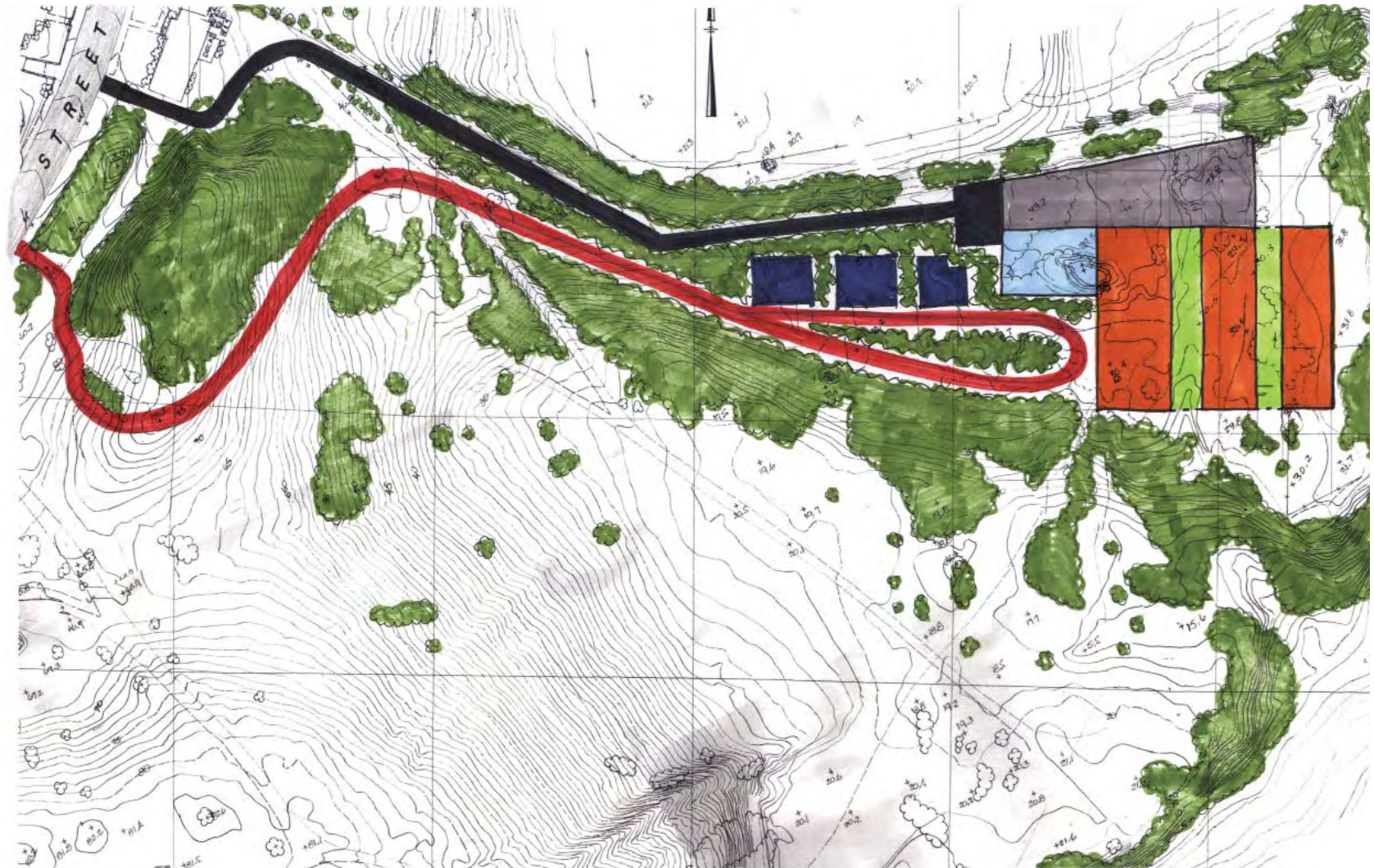
Fall 2008



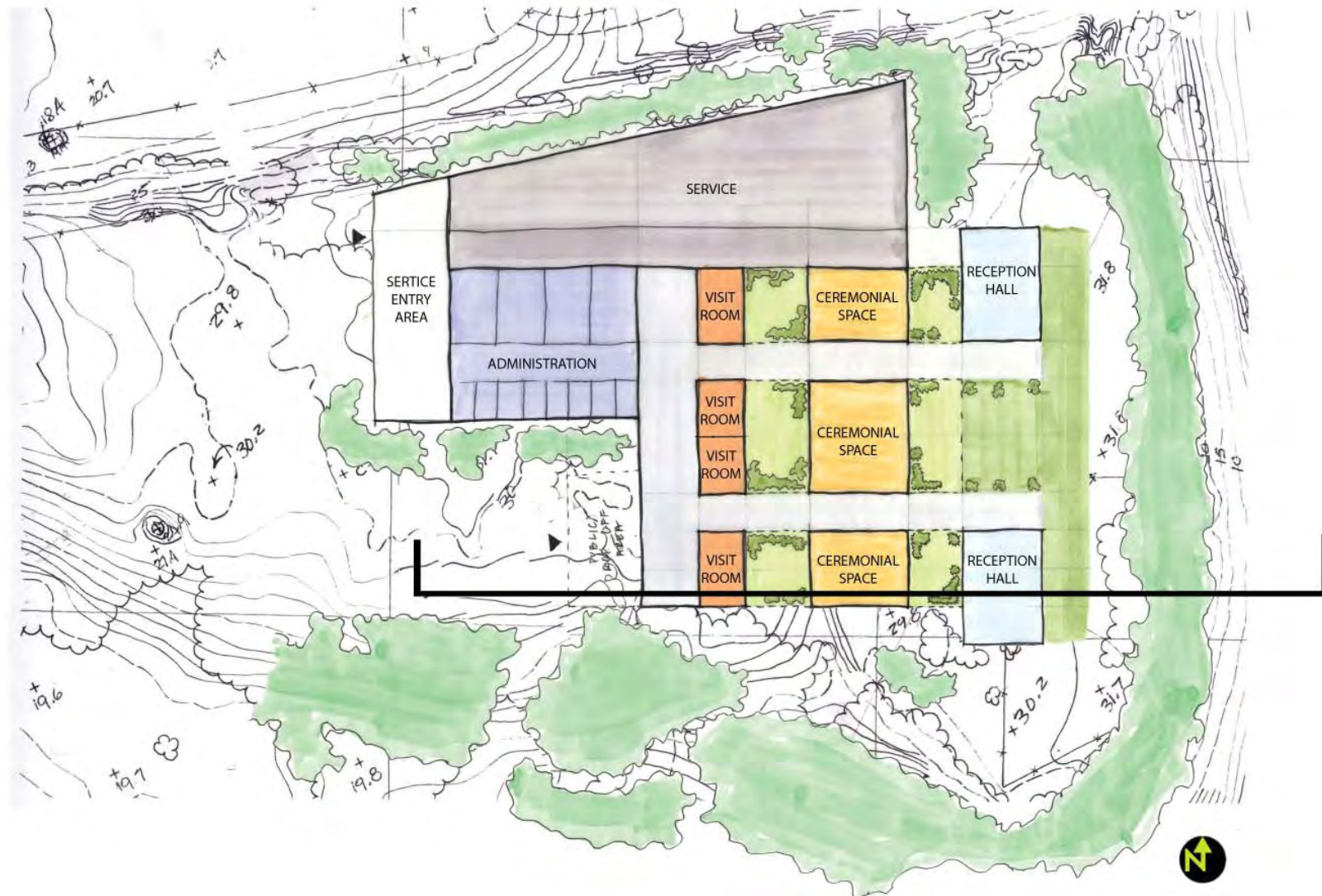
Program Strategy



Site Strategy with Program



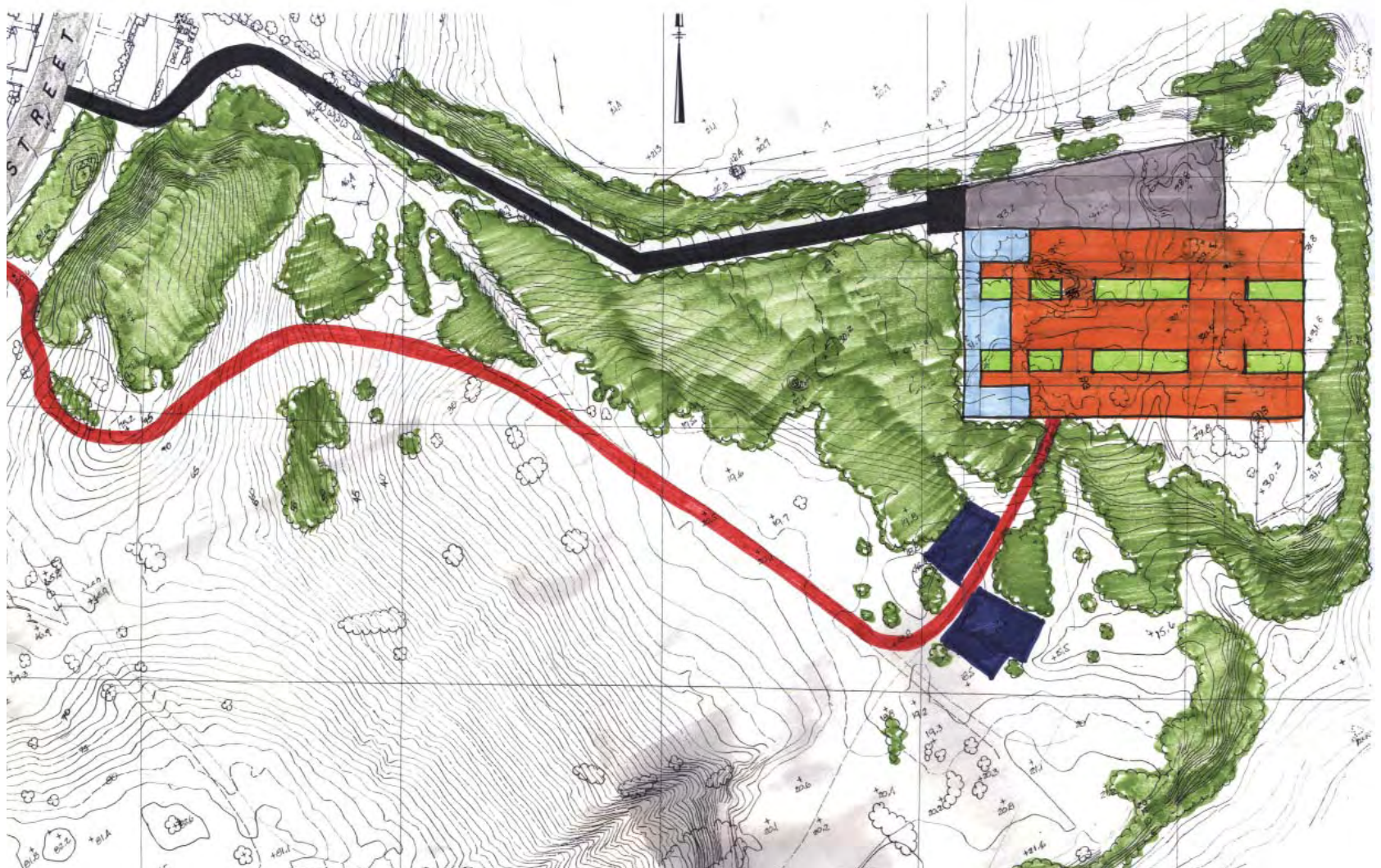
Site Plan

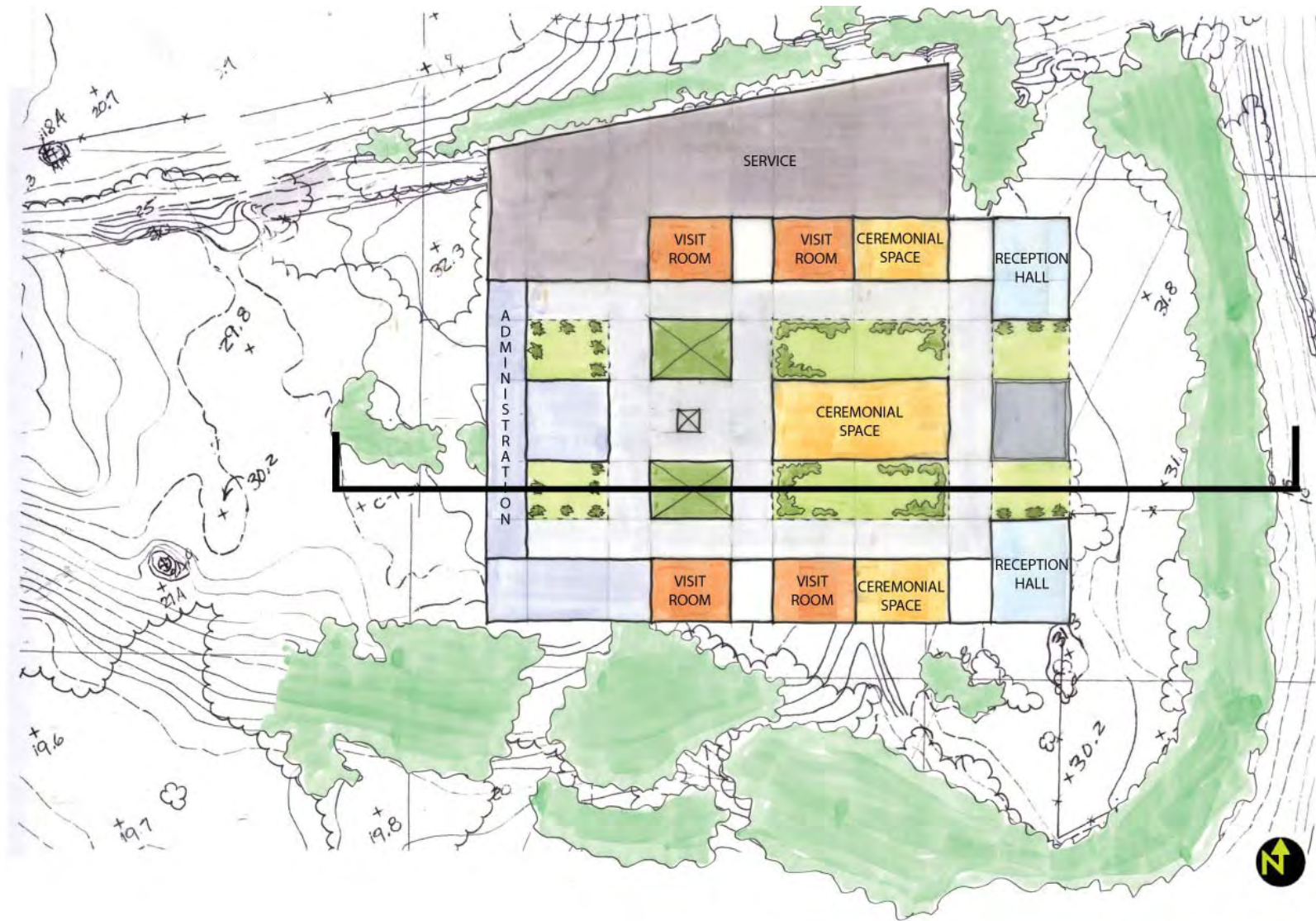


Ground Floor Plan



Longitudinal Section

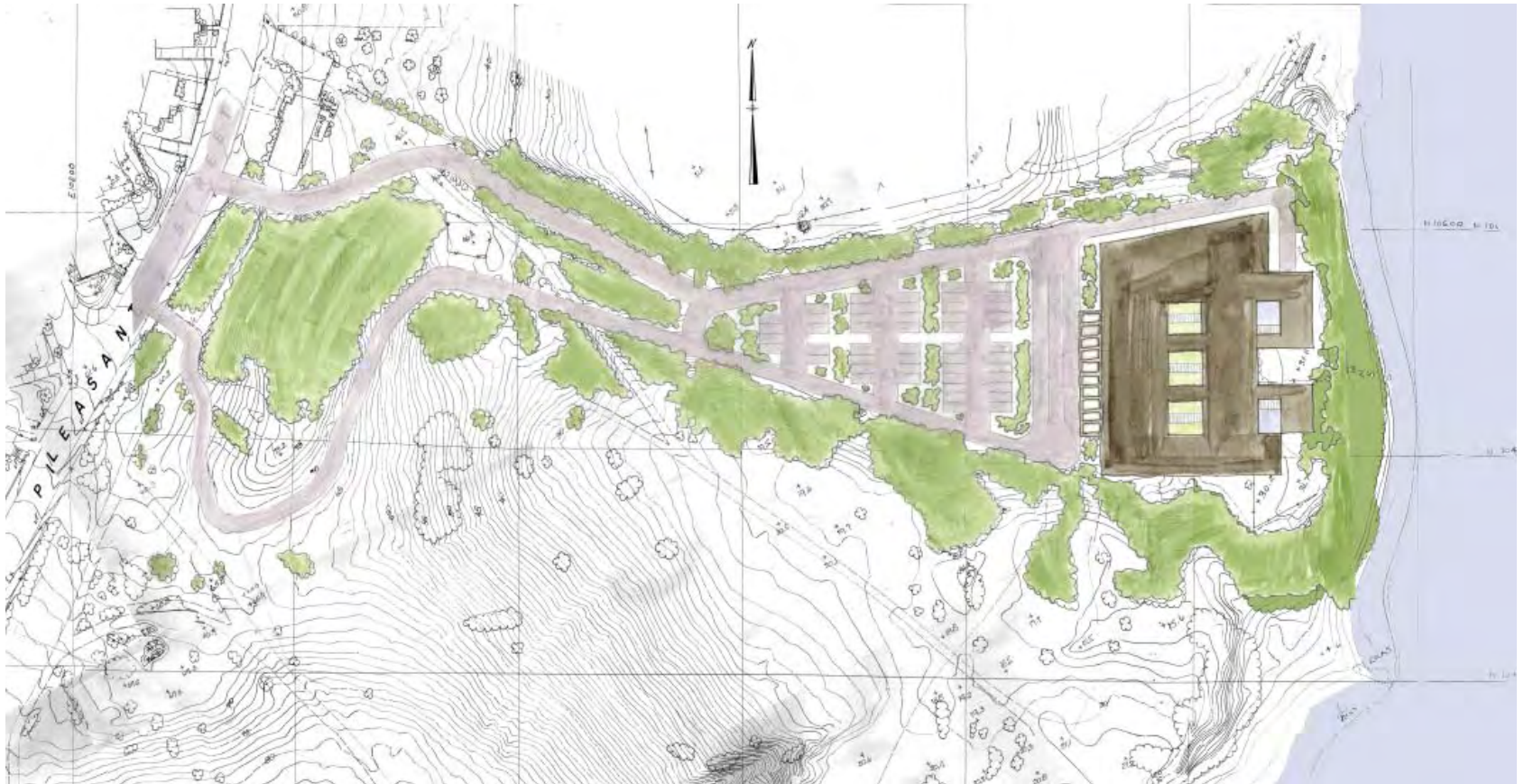




Ground Floor Plan



Cross Section



Site Plan



Ground Floor Plan



Longitudinal Section



Cross Section



West Elevation



Receiving Area



Viewing Room

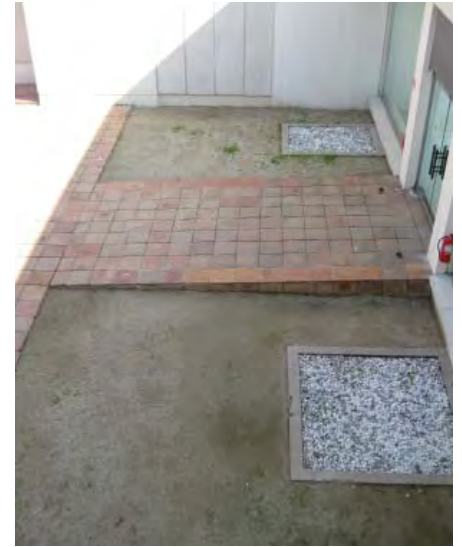


Courtyard View

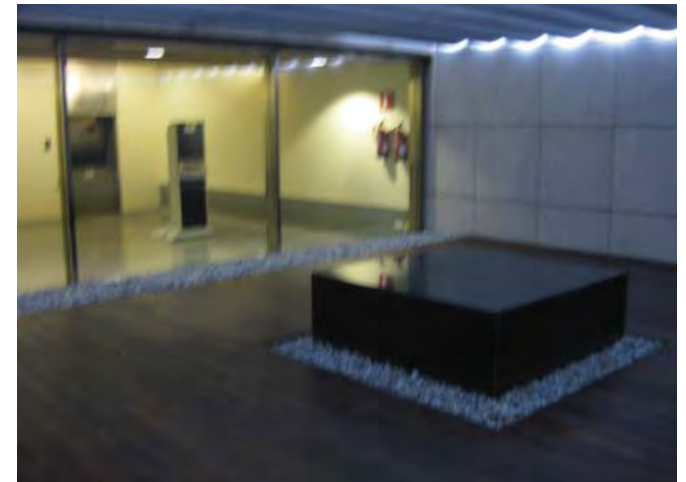
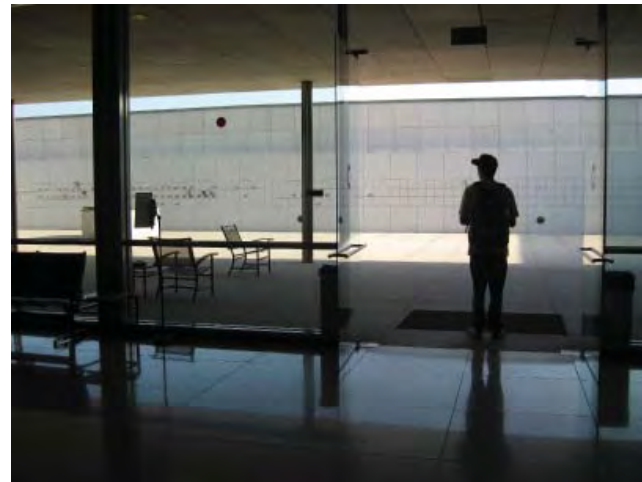


Courtyard View

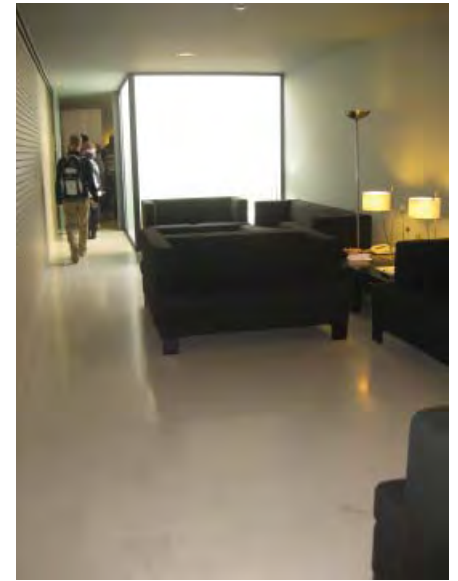
Miro Foundation
Josep Lluís Sert
Barcelona, Spain
1971



Barcelona Crematory
in Montjuic
Bonell
Barcelona, Spain
1994



Tanatorio de Terrasa
Jordi Badia
Terrasa, Spain



Clients and Users

Volume ABR

Pawtucket RI

Fall 2008

The Client:

The Multicultural Funeral Home will be privately owned by an individual or company. It is required that the client has the proper license and training to run a Funeral Home. The client will lease the land designated for the site from the owner of Riverside Cemetery. These two groups will work together to facilitate a functioning Funeral Home and Cemetery where everyone is welcome.



The User:

The Multicultural Funeral Home focuses primarily on the funeral traditions of the Islamic, Christian, and Judaic faiths, however, any faith is welcomed. The users of the Multicultural Funeral Home include the dead, mourners of all religions, and the staff. Each of these three groups occupy different areas of the Home, however, each participate in "the event" in their own way.



Narrative_ A Jewish Teen



It has only been a day since Saba has died and Ima says we have to attend his funeral tomorrow. Over the last twenty-four hours I have been flooded with so many unfamiliar emotions. I have never lost someone so close to me. I feel so filled with sadness and at the same time so empty. After crying myself to sleep I awoke to my mother's touch and the sound of her whisper, "it's time to get ready." I slowly put on my black dress and dress-up shoes. I put little effort in my appearance since Saba is the only thing I can think about and a good physical exterior is not a priority.

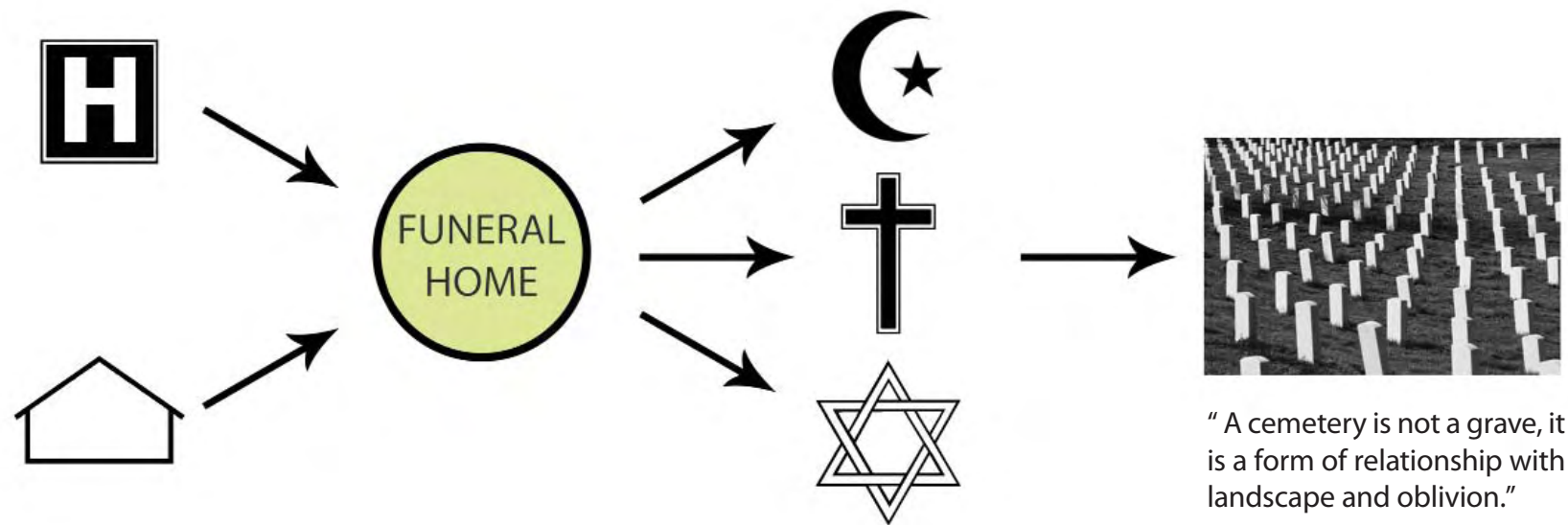
As we embark on the fifteen mile drive to the funeral home tears begin to stream down my face which only continues as we pull up under the canopy to the main entrance of the building. It is at this mo-

ment that I am consumed with memories of my grandfather and the wise, strong, and loving man he was. I cannot believe the one person I know that can make these tears go away is the one person who is no longer here with me.

Upon entering the home a sudden feeling of comfort and familiarity is apparent. The communal space is welcoming, cozy even. There is plenty of seating to sit and socialize, to comfort and reminisce. The lighting is warm and gentle which instantly calms my nerves. After saying a few hellos and engaging in a few polite conversations my family and I head to the visitation room.

Upon entering the visitation room the first thing to catch my eye is the casket. It is simple and is made of wooden boards and dowels. Although

sadness is still heavy on my heart I know that we have shown Saba's body the utmost respect. His body remains intact because he will eventually be resurrected. As the visitors begin to crowd into the visitation room I go and sit near my Ima and Abba. Several family members place flowers on the casket and then proceed to their seat. My grandfather's friend begins by reading a psalm which speaks of closeness to God and dwelling with Him as the reward for leading a morally upright life. The service and seeing the casket in this room gives me a sense of relief. Saba is moving forward with God and I too will move forward. Gathering with my family and friends at the home has given me a sense of community and a feeling of being loved. This is an event I will not soon forget.



"A cemetery is not a grave, it is a form of relationship with landscape and oblivion."

_Enric Miralles

explaining his design for the Igualada Cemetery

Islamic Funeral Rituals

_The present life is a trial in preparation for the next realm of existence

_When a Muslim dies, he or she is washed and wrapped in a clean, white cloth (usually by a family member) and buried after a special prayer, preferably the same day

_Muslims consider this a final service that they can do for their relatives and an opportunity to remember that their own existence here on earth is brief

_It is customary to begin processes for burying the dead within 24 hours of the death. In non-Muslim countries, this can sometimes be a problem if the death occurs on a weekend or a holiday, when a death certificate cannot be attained, and therefore the process cannot start

_It begins with a ritual washing of the body; men washing men's bodies and women washing women's bodies. Either a man or woman may wash a child's body, or a husband is allowed to wash his wife's body, and vice-versa, if the need arises

_It is preferred that the body is washed by close friends or relatives, rather than hospital staff or undertakers

_Imams (prayer leaders of mosques) may also wash men, midwives may also wash females

_Washing was traditionally done at the graveside, and still is if facilities are available. However, it is more common now to perform this in a mosque, which often has special sections for this purpose

_The entire body is then wrapped in a funeral shroud made of clean, white cloth, tied at the head and the feet

_Funeral prayers, called salat ul janazah, are said over the body during the ceremony

_Mourners form rows facing the direction of Mecca, with the prayer leader and the body in front. The prayer leader is usually someone who the deceased chose before their death, a close relative, or the family Imam



Christian Funeral Rituals

The Christian church allows burial or cremation. The family will follow the wishes of the person who died in this matter. The priest nor the minister from the church will meet with the family of the deceased. The person who has died may have left instructions for the hymns and prayers that are to be sung at their own funeral. If not the family will choose them with guidance from the minister.

The custom of watching by the dead (the wake) is an ancient practice. The origins are not entirely known. It may have been a Christian observance, attended with the chanting of psalms, or was adopted from paganism, and the singing of psalms was introduced to "Christianize" it.

In the Middle Ages, among the monastic orders, the custom was practiced in a desire to perform religious duties and was seen as beneficial. By appointing relays of monks to succeed one another, orderly provision was made that the corpse would never be left without prayer.

Viewing is part of many cultural and ethnic traditions. Many grief specialists report that viewing the deceased aids the grief process by helping the bereaved recognize the reality of death.

Meaningful funeral ceremonies are rites of passage that help survivors accept a life without the person who died. The rituals provide comfort in their predictability when events seem chaotic and out of control. The funeral is a socially-recognized forum for expressing intense grief. Without a funeral ceremony, mourners often miss the sense of closure.

For thousands of years, funerals have allowed survivors to express their feelings about the death of someone they love. According to noted grief educator Alan Wolfelt, the funeral ceremony helps mourners:

1. Acknowledge someone has died
2. Say good-bye
3. Remember the person who died and encourages us to share those memories with others
4. Affirm the worth of their relationship with the person who died
5. Provide a social support system
6. Search for the meaning of life and death
7. Offer continuity and hope for the living



Judaic Funeral Rituals

There are three major stages to preparing the body for burial: washing (rechitzah), ritual purification (taharah), and dressing (halbashah). The term taharah is used to refer both to the overall process of burial preparation, and to the specific step of ritual purification.

The general sequence of steps for performing taharah is as follows. Blessings, prayers, and readings from Torah, Psalms and other Jewish scripture may be recited at several points:

1. The body is uncovered. (It is covered with a sheet awaiting taharah.)
2. The body is washed carefully. As all blood must be buried along with the deceased, any open bleeding is stopped. The body is thoroughly cleaned of dirt, body fluids and solids, and anything else that may be on the skin. All jewelry is removed.
3. The body is purified with water, either by immersion in a mikvah or by pouring a continuous stream in a prescribed manner.
4. The body is dried (according to most customs).
5. The body is dressed in traditional burial clothing (tachrichim). A sash (avnet) is wrapped around the clothing and tied in the form of the Hebrew letter "shin," representing one of the names of God.
6. The coffin (aron) (if there is a coffin) is prepared by removing any linings or other embellishments. A sheet (sovev) is laid into the coffin. Outside the Land of Israel, if the person wore a prayer shawl (tallit) during their life, one is laid in the coffin for wrapping the body once it is placed there. One of the corner fringes (tzitzit) is removed from the shawl to signify that it will no longer be used for prayer in life.

7. The body is then lifted into the coffin and wrapped in the prayer shawl and sheet. Soil from Israel (afar), if available, is placed over various parts of the body and sprinkled in the coffin.
8. The coffin is closed.

Once the body is dressed, the coffin is sealed. Unlike other religions, in Judaism there is no viewing of the body and no "open casket" at the funeral, though the immediate family is allowed a visitation right prior to the coffin being sealed to pay their final respects. In Israel caskets are not used at all, with the exception of military and state funerals. The body is carried to the grave wrapped in a tallit.

Once the coffin is closed, the chevra then asks for forgiveness from the deceased for anything that they may have done to offend them or not show proper respect during the taharah. If the body is not taken immediately for burial, guards or watchers (shomrim) sit with the coffin until it is taken for burial. It is traditional to recite Psalms during this time.



Quantitative Program

Volume ABR

Pawtucket RI

Fall 2008

	#	nsf	total nsf
Entry Spaces			
Foyer	1	165	165
Receiving Area	1	3860	3860
Restrooms	2	210	420
Subtotal Entry Spaces			4445

Administration			
Staff Entrance	1	420	420
Business Office	4	150	600
Arrangement Office	1	210	210
Staff Lounge	1	315	315
Flower Room	1	225	225
Selection Room	1	420	420
Conference Room	1	390	390
Restrooms	2	210	420
Subtotal Administration			3000

	#	nsf	total nsf
Ceremonial Spaces			
Christian			
Visitation Room	1	1140	1140
Family Room	1	210	250
Restroom	1	100	100
Ceremonial Space	1	2136	3136
Subtotal Christian			4626
Islamic			
Bathing and Shrouding Room	1	627	627
Family Room	1	210	250
Restroom	1	100	100
Ceremonial Space	1	1372	1372
Subtotal Islamic			2349
Judaic			
Taharah Room	1	627	627
Family Room	1	210	250
Restroom	1	100	100
Ceremonial Space	1	815	815
Subtotal Judaic			1792
Small Reception Hall	1	1246	1246
Large Reception Hall	1	1740	1740
Exterior Reflection Space	1	2745	2745
Subtotal Ceremonial Spaces			14498

	#	nsf	total nsf
Service Spaces			
Dressing Room	2	300	600
Small Preparation Room	1	300	300
Large Preparation Room	1	420	420
Morgue Refrigerators	1	135	135
Autopsy Laboratory	1	825	825
Cremation Room	1	476	476
Utility Room	1	2240	2240
Janitor Closet	1	170	170
Garage	1	2544	2544
Waste Bins	1	170	170
Subtotal Service Spaces			7880
Total NSF			27123
Total Gross Area		120%	32548

Qualitative Program

Volume ABR

Pawtucket RI

Fall 2008



Reception Area

Entry Spaces

Parking:

An ample and efficient parking layout is essential and should accommodate processional departure following funeral service. It should provide at least one parking space for every four seats of capacity plus one space reserved for the clergy. The most convenient spaces can be designated for family members and for the required accessible spaces. Consideration of drainage and snow removal should be made as well. Separate parking for staff can be provided near the service entrance.

Doorways:

All doorways through which caskets will pass must be at least 48 inches wide, and the corridor system must be free of sharp, narrow turns. Since the facility allows for cremation, an area adjacent to the cremation equipment with a window for viewing, with blinds, should be provided.

Receiving Area:

This area is a focal point of public activity in the funeral home and, while it affords access to all other areas, it should project an air of comfort and welcome. A lot of casual conversation occurs in this area and should be accommodating for such events. Since the funeral director is the person who must oversee everything, a vantage point should be provided to see any activity at the entry doors. Other office related functions should adjoin this space. A form of a signaling device, such as an intercom, is useful to be notified of deliveries at another part of the building or to let another staff member know they have a visitor.



Arrangement Office

Administration

Business Office:

This area should be planned as a central control post for the entire operation. It should be readily but separately available for those who come to conduct business only. Typical activities that occur in this office are typing, filing, bookkeeping, mailing, accounting, etc. A safe will be required, as will sufficient storage space for business records and supplies.

Arrangement Office:

This office should be private enough to be free of all disturbances during the discussion of family arrangements and should afford access to the selection room. It should be separate from the general business office but in reasonable proximity. The room should contain a closet for storing information as well as coats and have ready access to drinking water and first aid.

Staff Lounge:

Located away from the public areas, this room should be a place where employees can relax during off-duty periods or periods of waiting. Accommodations can include a staff toilet with shower, television, telephone, kitchen counter top with microwave oven and dining table, and day bed.



Selection Room

Flower Room:

Located near the service entrance, this room should be equipped to receive and store flower arrangements until their use in the visitation rooms and the ceremonial spaces. A sink with ample counter top space should be provided and a series of tall shelves for storing the arrangements. Storage is needed for vases, racks, and plant stands. A hard, slip-resistant flooring is recommended.

Selection Room:

This room should be privately accessible from the arrangement office and conveniently located, especially for elderly or disabled persons. Its function should be clearly marked to prevent unintentional access. It allows approximately 60 square feet per casket for non-stacking displays. The floor space should be free from unnecessary partitions and obstructions and the wall space relatively large and unbroken. Doors into the room need to be at least 48 inches wide. Windows are not a necessity, but if provided, they should be screened from public views in. Sufficient lighting levels should be maintained. Built-in display cabinets for garments and urns may be necessary, as may be a separate vault selection room.

Restrooms:

These must be conveniently located, especially with respect to the visitation rooms and chapel. Separate rest room facilities may also be provided for the staff near the service entrance area. An exterior smoking area may also be incorporated.



Visitation Room

Ceremonial Spaces

Visitation and Reposing Rooms:

These rooms should be readily accessible from the preparation room and the reception area and should be at least 12 by 14 feet in dimension. The rooms may be of different sizes but must all be sufficiently flexible to accommodate a variety of religious rites. Where possible, they should be adjacent to one another, separated by folding partitions, for use in combination if necessary. When used separately, each room should have reasonable privacy and be individually accessible for guests. Each visitation room must provide for an attractive casket placement with spotlights overhead, and floral displays around.

Family Room:

The family room should be screened from public view in the ceremonial space, have a private entrance and exit, allow the family to see the casket, and yet enable the family to be aware of what is going on with the ceremonial space. It should be more than large enough for the average extended family and should be provided with the necessary accommodations to occasionally serve as a visitation room. Restrooms should be nearby.



Ceremonial Space

Ceremonial Spaces:

The ceremonial spaces must be directly accessible from the reception area and convenient to the parking area for the post-service movement of the casket, flowers, etc. A minimum clear ceiling height of 10 feet-6 inches is desired. The space should be relatively free of columns and other structural elements. A center aisle with a minimum of width of 5 feet is needed. The ceremonial spaces must accommodate the type of religious service assigned to that space and other different possible religions. A dignified air of reverence and comfort should be apparent. Provision must be made for a pleasing setting for the casket, a pulpit or rostrum, flower arrangements and memorial stand, which should occupy a dominant focal point. An area for unobtrusive but effective video and audio recording needs to be incorporated. Also, an area for the storage of chairs and other necessary equipment should be readily accessible.



Preparation Room

Service Spaces

Coffin Delivery:

Conveniently located to allow the coffin to enter the service area of the building efficiently and privately. The loading dock provides this isolated access for coffins, supplies, decorations, etc.

Preparation Room:

This room should be located well apart from public areas of the building, convenient in terms of movement of bodies, and readily accessible to the visitation rooms. If the preparation room is not on the ground floor, an elevator large enough for a casket should be located nearby. Allow an area of approximately 14 by 16 feet for each one-table room. Each room should contain sufficient cabinet space for lockable chemical storage, a sink, hot and cold water sources at the head of each table, convenient sink and sterilizer location, cleanup facilities (possibly including a shower), and adequate clothing hooks and storage space. Floors should be of tile or vinyl with the surface extending partially up the walls of the room. Floor drains should be provided. A special exhaust system is needed to move ample air and prevent the build-up fumes. Wherever possible, windows should be omitted. Convenient sanitary facilities for refuse disposal are required. A provision for emergency power and lighting may be desirable.



Cremation Room

Cremation Room:

After a service, if a body is to be cremated they would be brought into the cremation room and put inside a crematory furnace for two and a half hours. The ashes of the body is later powdered up and put inside an urn. Although the cremation room should be in a private well serviced area, the family members should have access to the room if they wish to view the cremation.

Dressing Room:

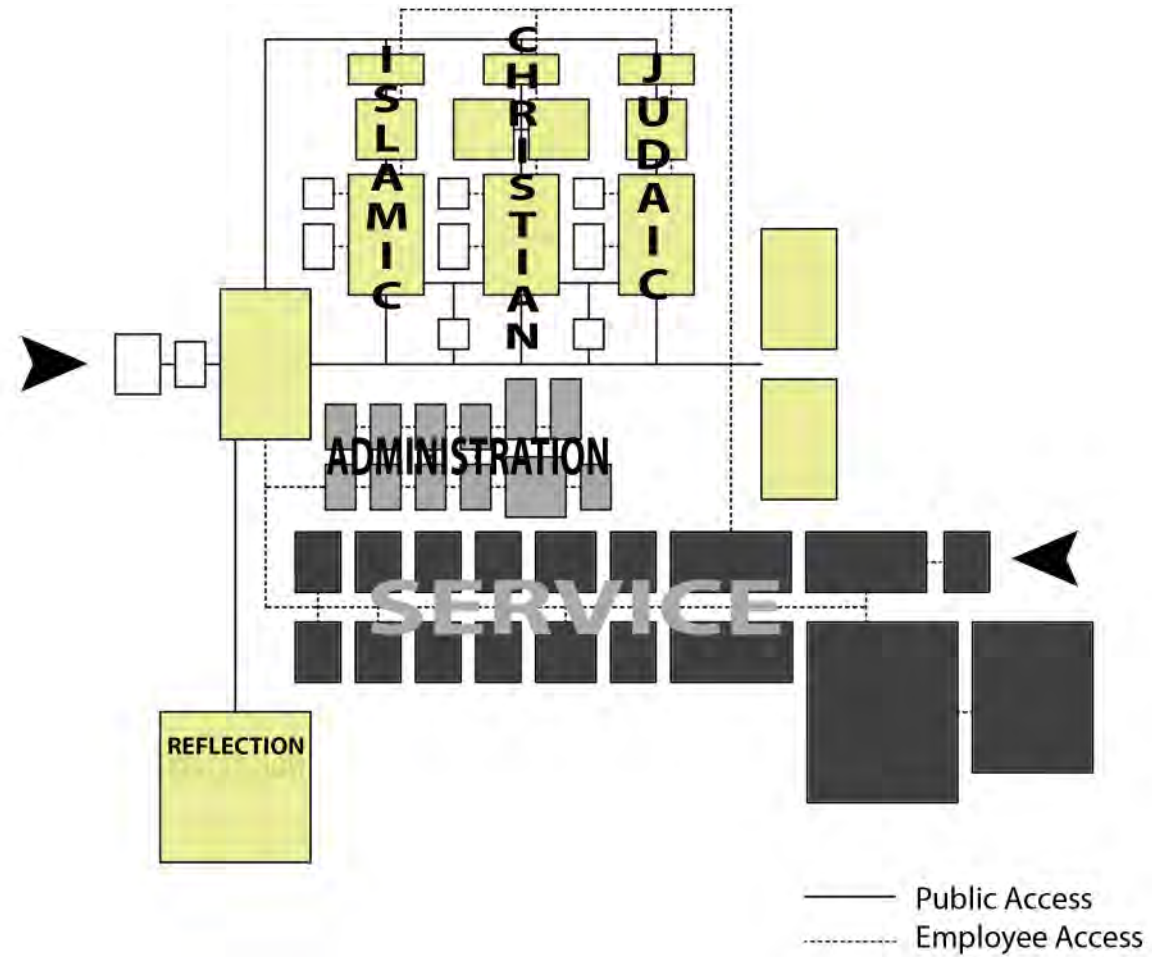
Directly adjacent to the preparation room, the dressing room serves as the area to do final preparations of the body prior to viewing. Clothing hooks or rods should be provided for clothing to be used. A counter top with sink is needed for make-up and accessories. Enough space is needed to allow the transfer of the body from a gurney to casket.

Garage:

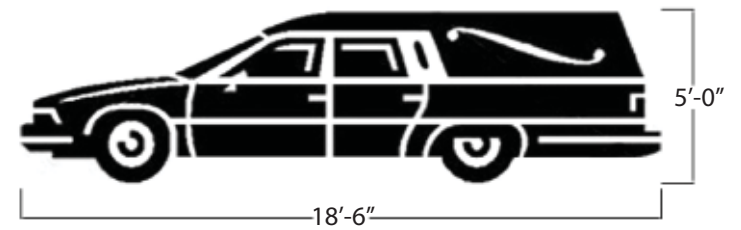
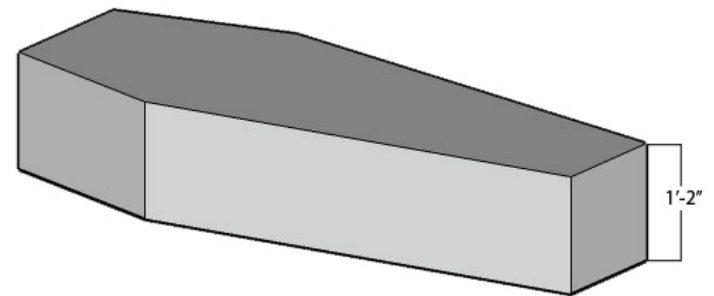
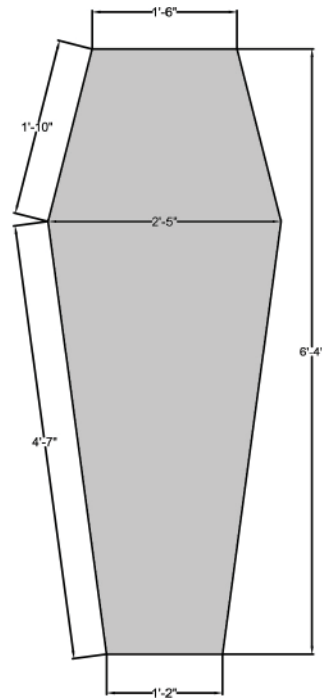
A multi-vehicle garage should be provided and equipped for indoor car washing in bad weather, general repairs, and maintenance. Often a space for a washer and dryer is included. Allow space behind hearse for the full width of the rear door to be open and still allow access around the rear of the vehicle. One end of the garage can be used for the storage of caskets and other miscellaneous equipment such as a lawn mower, garden hose, rakes, and snow removal equipment.

Utility Rooms:

Provide for a mechanical equipment room containing heating and air conditioning equipment, and for the appropriate electrical panel board locations.



Dimensions



Site Identification

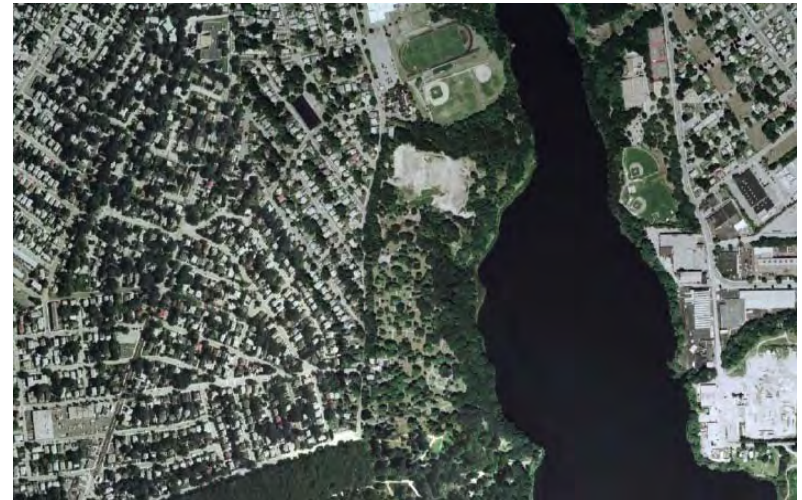
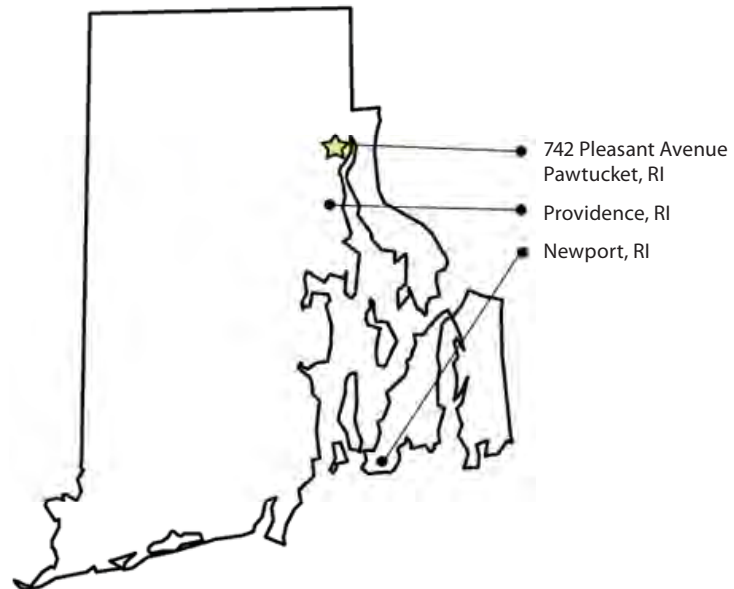
Volume ABR

Pawtucket RI

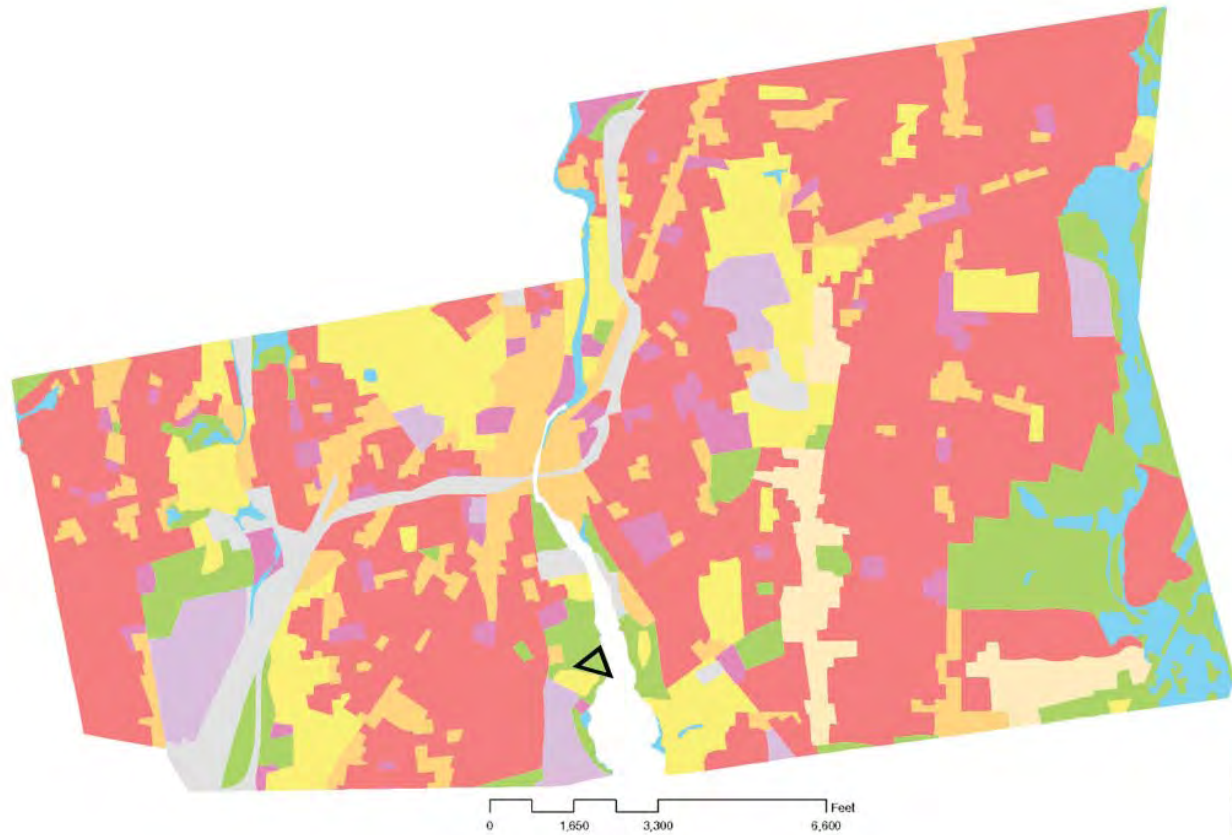
Fall 2008

Location: Riverside Cemetery
742 Pleasant Avenue
Pawtucket, RI 02860

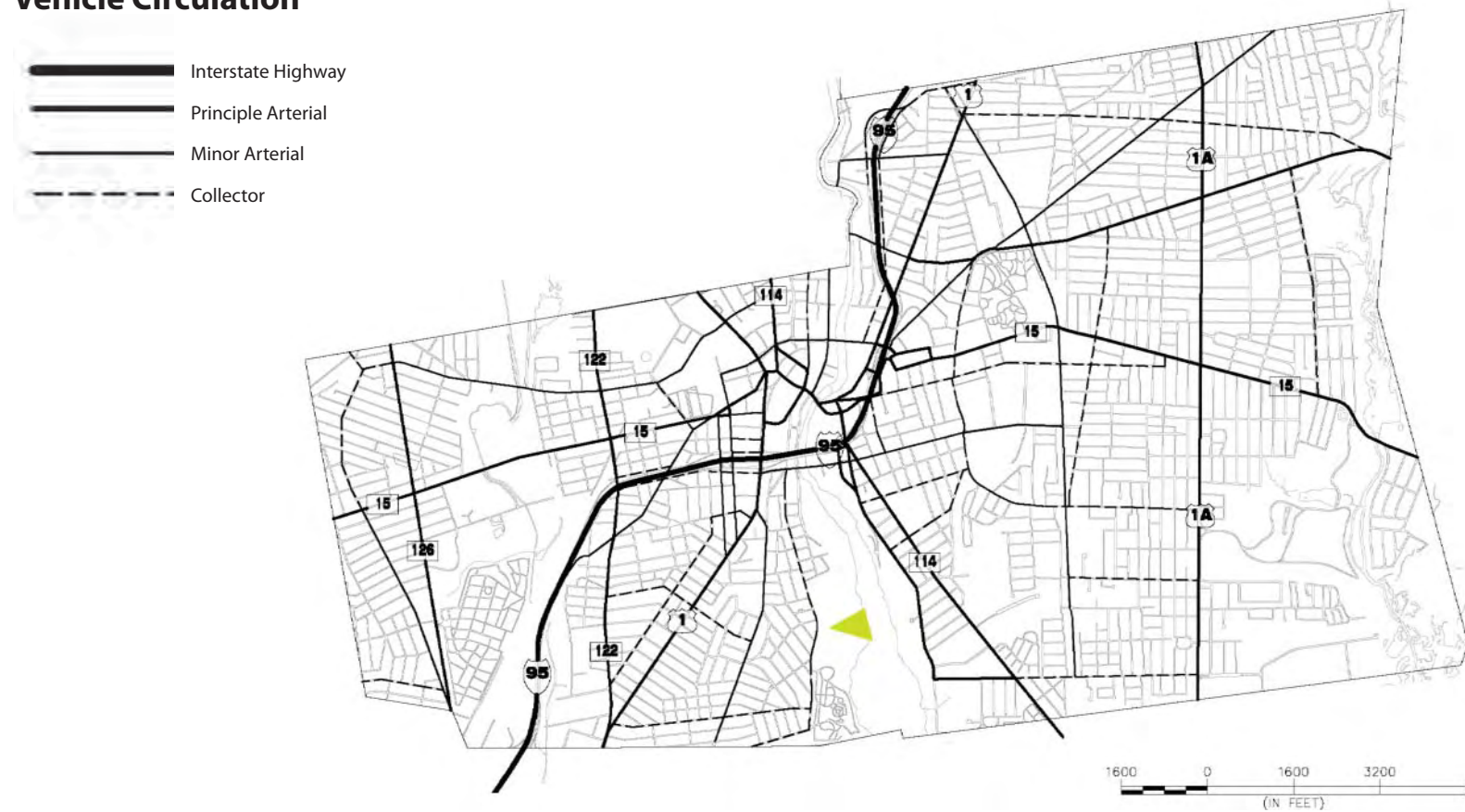
Size: 3 acres




Patucket Land Use



Vehicle Circulation



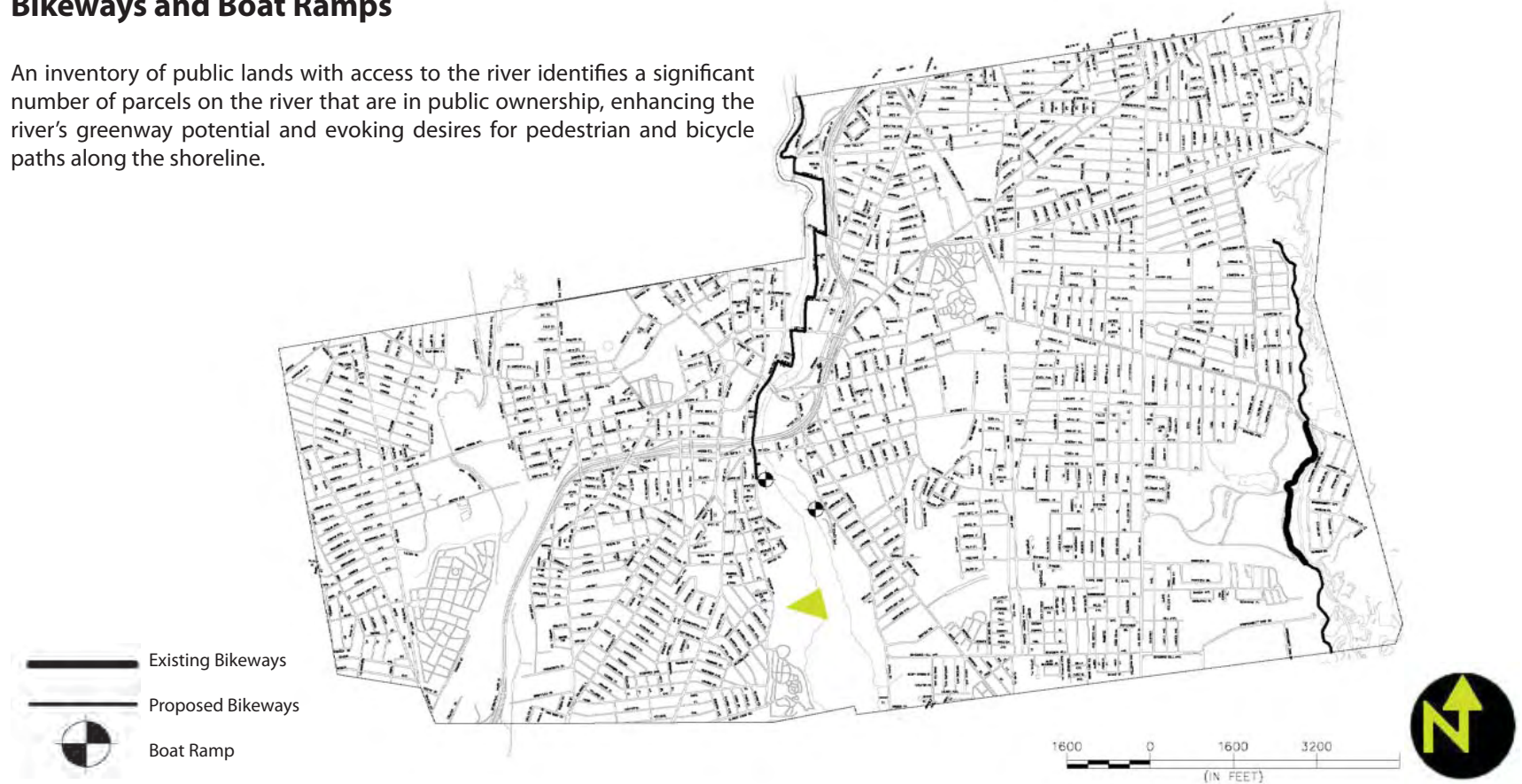
Public Transportation and Parking

- Ripta Bus Lines
-  Public Parking



Bikeways and Boat Ramps

An inventory of public lands with access to the river identifies a significant number of parcels on the river that are in public ownership, enhancing the river's greenway potential and evoking desires for pedestrian and bicycle paths along the shoreline.



Community Services and Facilities

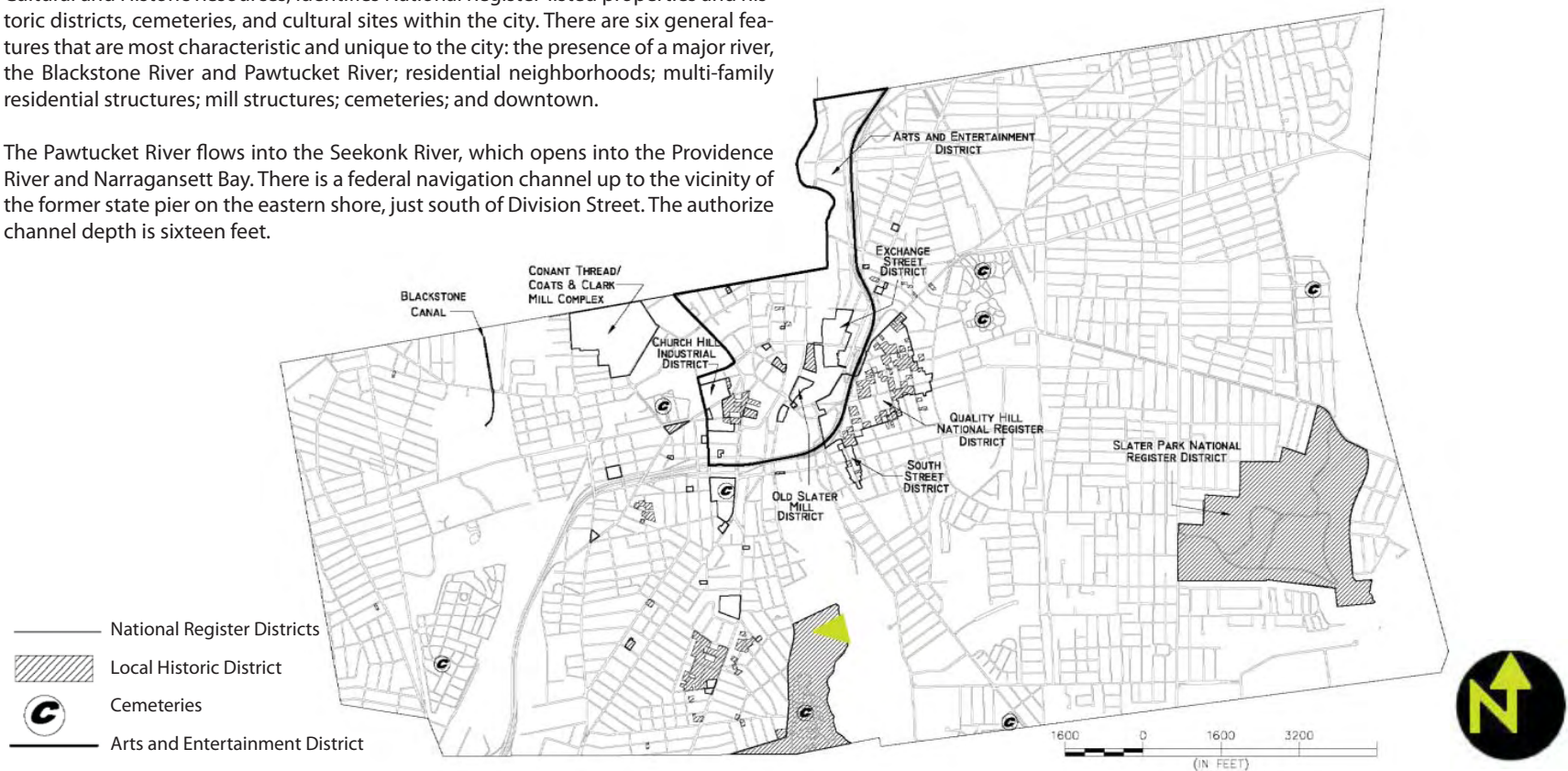
-  Fire Department
-  Police Department
-  Public Schools
-  Library
-  City Hall
-  Woodland Community Center
-  Cemeteries
-  Parks/Open Space



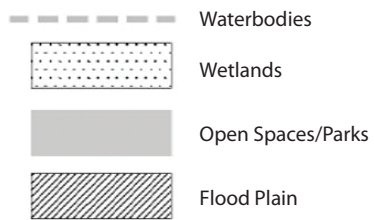
Cultural Resources

Cultural and Historic Resources, identifies National Register-listed properties and historic districts, cemeteries, and cultural sites within the city. There are six general features that are most characteristic and unique to the city: the presence of a major river, the Blackstone River and Pawtucket River; residential neighborhoods; multi-family residential structures; mill structures; cemeteries; and downtown.

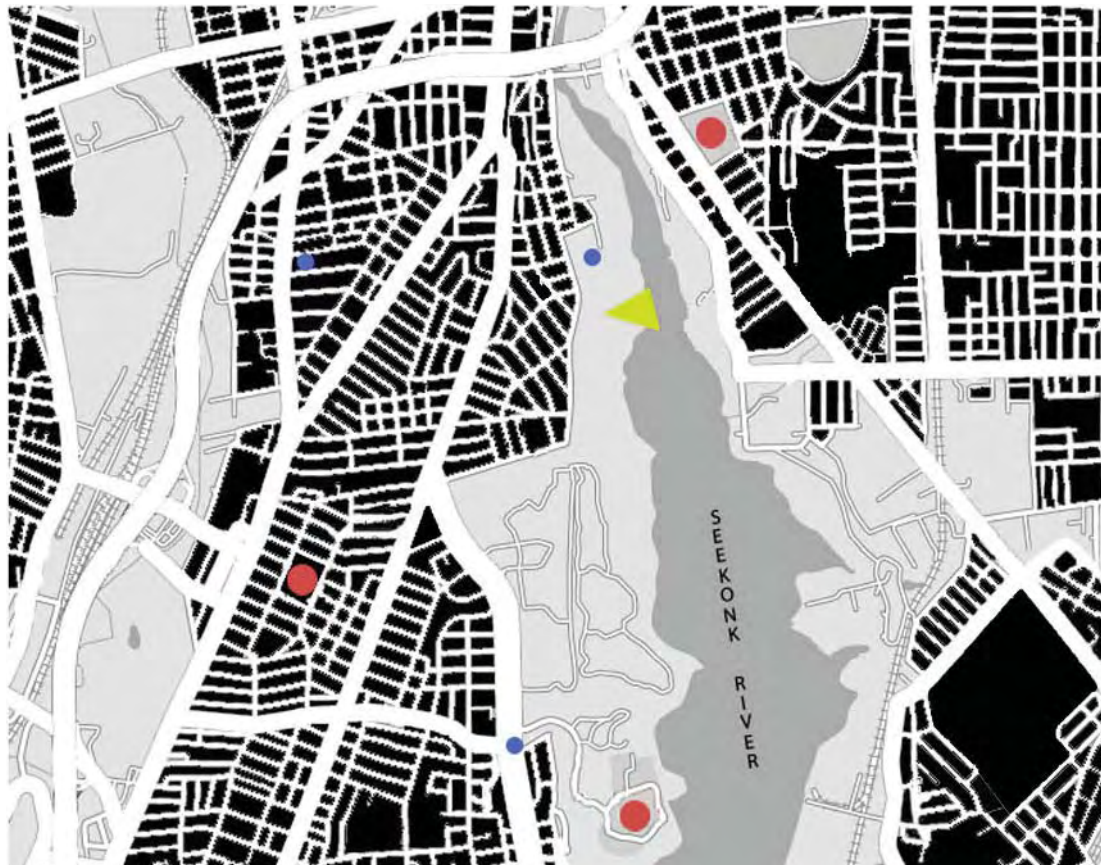
The Pawtucket River flows into the Seekonk River, which opens into the Providence River and Narragansett Bay. There is a federal navigation channel up to the vicinity of the former state pier on the eastern shore, just south of Division Street. The authorize channel depth is sixteen feet.



Natural Resources



Health Care Facilities



● Nursing Home Facility

● Hospital Building



Green Spaces



Green Spaces



Temple Beth-El



Temple Beth-El

Temple Beth-El, located in Providence's historic East Side, has been serving Reform Jewish families in Rhode Island for over one hundred years. The roots of the congregation go back to 1849 when a small group of Providence Jews, calling themselves "Sons of Israel," gathered for daily services. Although Orthodox in origin, the congregation affiliated with the Union of American Hebrew Congregations, the national body of Reform Judaism, in 1877. Responding to the challenges of an open society, the Reform movement today is one of North American Jewry's most influential voices. Today's Temple Beth-El family, nearly 1,200 households, reflects the changing composition of contemporary American Jewry - many with Orthodox and Conservative roots - as well as an increasing number of inter-faith families.

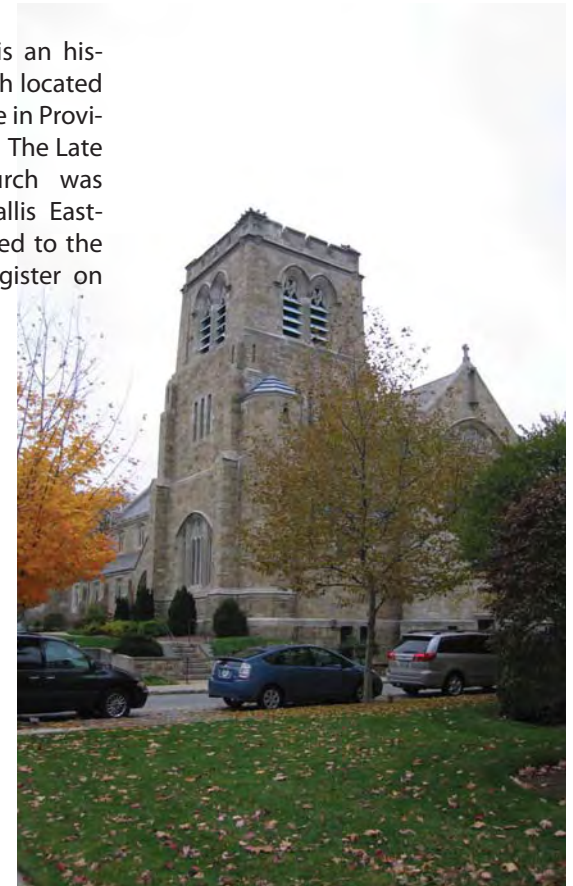


Saint Martin's Church

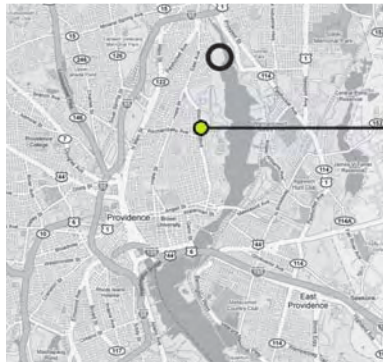


Saint Martin's Church

St. Martin's Church is an historic Episcopal church located at 50 Orchard Avenue in Providence, Rhode Island. The Late Gothic Revival church was built in 1917 by Wallis Eastburn Howe and added to the National Historic Register on May 16, 1996.



Blackstone Boulevard



Blackstone Boulevard

The Blackstone neighborhood is located in the northeast corner of Providence's East Side. Most of its development occurred during the early and mid 20th century. The houses, mostly medium to large single-family dwellings, were architecturally and functionally different from those built in College Hill during the 18th and 19th centuries. During the middle years of the 19th century, Blackstone began to develop as a middle and upper income residential

neighborhood, though the area's isolation from the rest of the city precluded substantial growth. Before the 1880s, residents traveled between the Blackstone area and the rest of Providence, either by carriage or public horse car along a circuitous route from Downtown through Fox Point to Butler Avenue. In 1884, a second line along Waterman and Angell Streets was completed, which allowed a more direct route downtown. The most significant improvement that stimulated residential development in Blackstone was the collaboration between the proprietors of Swan Point Cemetery and the City of Providence to construct a landscaped boulevard, 200 feet wide, connecting the Waterman and Angell Street corridor on the south with Hope Street on the north at the Pawtucket city line. By 1894, Blackstone Boulevard was completed and landscaped. Today, it remains one of the city's greatest examples of planning and landscape architecture.



Swan Point Cemetery



Swan Point Cemetery

Swan Point Cemetery, an estate of some 200 acres, is situated in the northeastern part of Providence, extending from Blackstone Boulevard to the shore of the Seekonk River.

The grounds comprise a pleasant combination of lawns and drives, a thrifty growth of forest trees, and a luxurious undergrowth of laurel, rhododendrons, azaleas and other flowering shrubs. There are steep banks and deep ravines by the riv-

erside and from the open places are interesting vistas of the river and the surrounding country. With its great variety and richness of landscape effects, Swan Point Cemetery is not only an appropriate spot for the repose of the dead but an interesting resort for the living.

On the burial plots the blending of old and new monuments and headstones, many of great artistic merit, gives the cemetery a distinctive



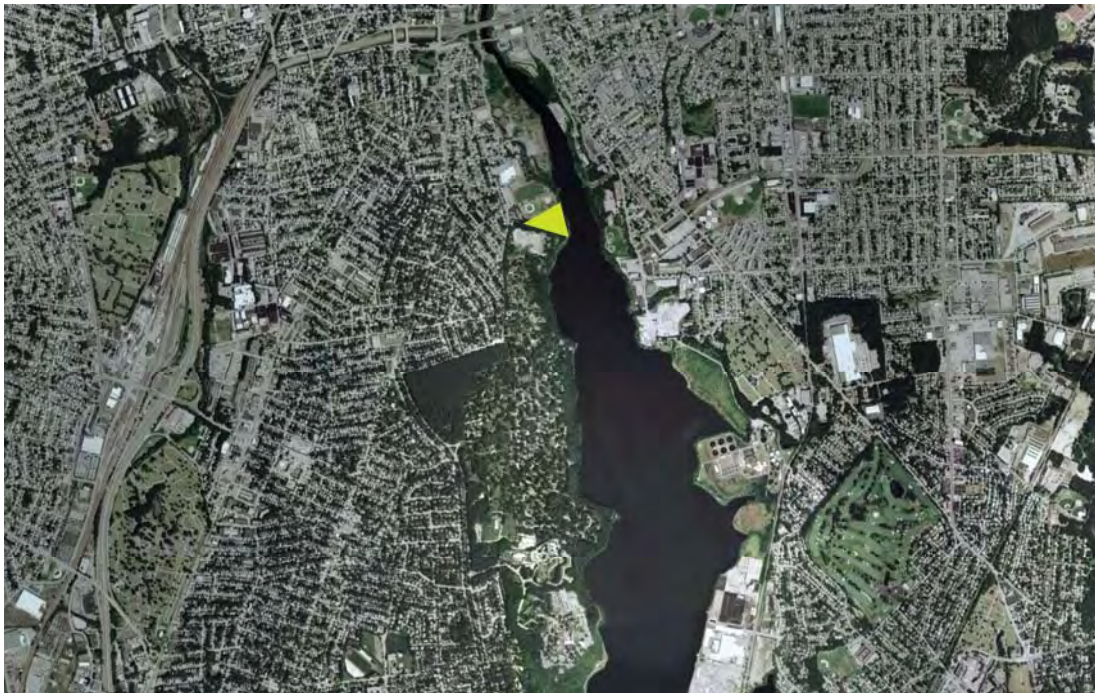
character. In the older section, near the river, are many ancient stones marking the graves of generations of citizens originally interred in early burying grounds, reflecting an age ante-dating Swan Point's origin by more than a century. The newer section has been developed in accordance with modern cemetery technique.

Swan Point Cemetery is a non-sectarian, non-profit corporation, the property of which is held in perpetual trust as a burial place. It has a firm financial foundation. A portion of the receipts from the sale of burial lots, columbarium niches and mausoleum crypts is retained as invested funds and the remainder applied to the improvement of the cemetery and general expenses. Lot owners, known as proprietors, are members of the corporation. The management is entrusted to a board of directors, consisting of nine members of the corporation.

The Cemetery has completed over 150 years of service to the people of Rhode Island and neighboring states. The foresighted and public-spirited founders of this institution created something which continues to be strong and imaginative. They planned ahead and left us the legacy of good management and good planning. If there is any single goal ascribed to by all of us who are charged with the stewardship of Swan Point, it is simply that of ensuring the continuance of our high ethical standards of operation, the dignity and beauty of the grounds and the ability of serving those who need our help - all for a period of time far beyond our capability of understanding.



Why Riverside Cemetery and Pawtucket, RI?



_The site appears to be in a suburban or even rural area, yet has access to the downtowns of both Pawtucket and Providence. These cities offer a variety of historical backgrounds and multicultural elements.

_The site is located near three major Rhode Island hospitals. Given the nature of the program the project will be utilized by the community.

_The site has deep roots in Rhode Island history and has been owned by the same family since 1874.

_The site is adjacent to the Riverside Cemetery; therefore the same sensitive attitude toward the cemetery will be applied to the Funeral Home.

_The 3 acre site is located on the north west corner of the Riverside Cemetery. The owners have agreed to lease the land and permit the site to be used for a multicultural funeral home.

_There is a variety of churches, temples, etc in the area that could offer services to the Funeral Home and whose members would use the Home.

Riverside Cemetery



_Originally 100 acres of farmland

_In 1874 the land was purchased by merchant brothers, John and Darius Davis

_John Davis was involved in politics. His first public office was a seat in the Pawtucket Town Council. For a number of years he was a Rhode Island State Senator, before he was appointed by fellow Democratic President Grover Cleveland as an Appraiser of Foreign Merchandise for the Providence U.S. Customs District

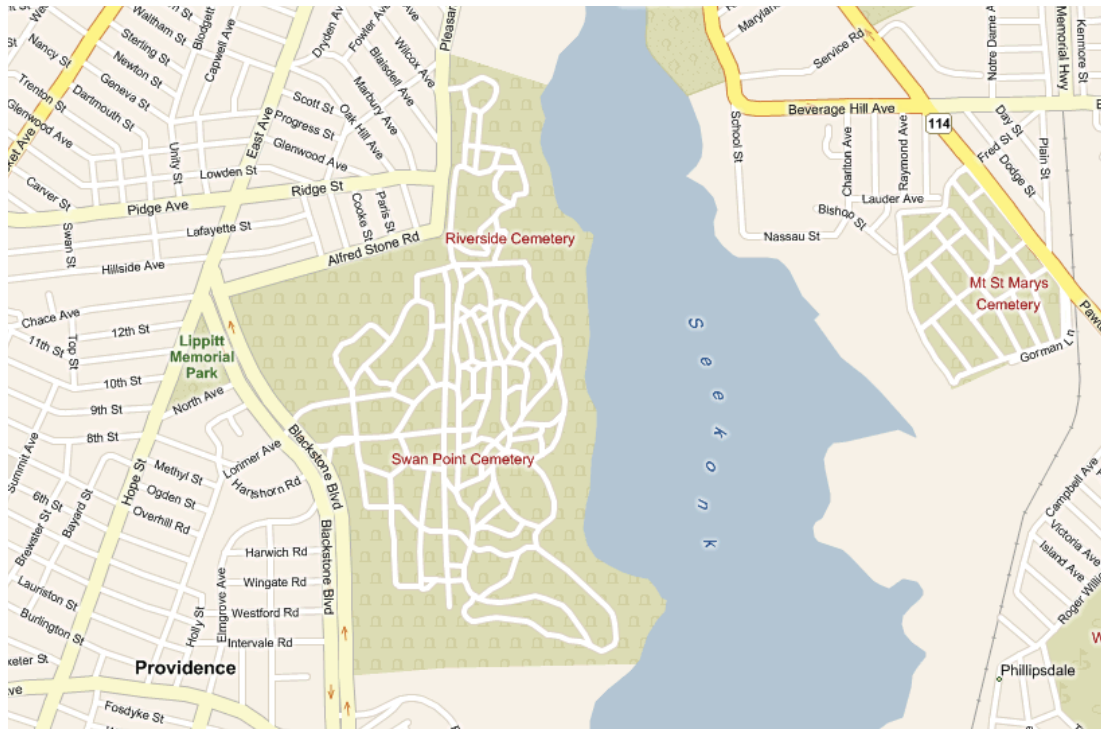
_The two brothers chartered the land into Cemetery Corporation in 1874

_The Riverside Cemetery has been developed starting in the far south and working its way towards the river

_The Riverside Cemetery is still owned by members of the Davis family

_Architect: Edward Dexter
Walter Dexter
R. Smith Mowry

Riverside Cemetery

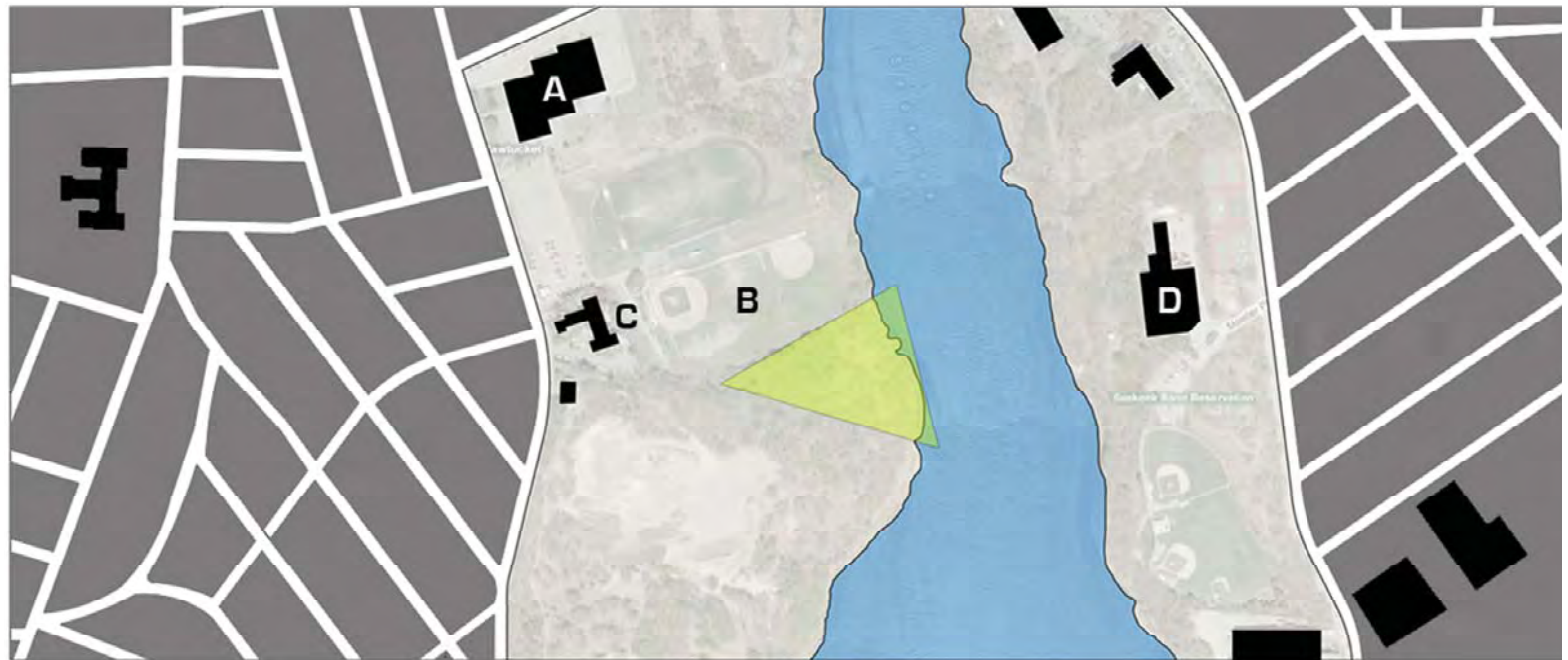





Buried at Riverside Cemetery:

John William Davis (1826-1907)
Born in Rehoboth, Bristol County, Mass., Democrat. Grain trade; delegate to Democratic National Convention from Rhode Island, 1884, 1892, 1900; member of Rhode Island state senate, 1885-86, 1893; Governor of Rhode Island, 1887-88, 1890-91; mayor of Pawtucket, R.I., 1897.

Sgt. William Darius Eddy (1875-1968)
Spanish American War Veteran
1st Rhode Island Volunteer Infantry, Co. C

Building Types Near Site



-  Residential Block
-  Non-Residential Building
-  Site Boundries

- A. Francis J. Varieur School
- B. Max Read Field
- C. Oak Hill Nursing & Rehab Center
- D. Boys and Girls Club of Pawtucket



Building Types Near Site



Francis J. Varieur School



Max Read Field



Boys and Girls Club of Pawtucket



Oak Hill Nursing and Rehabilitation Center

Panoramic Views



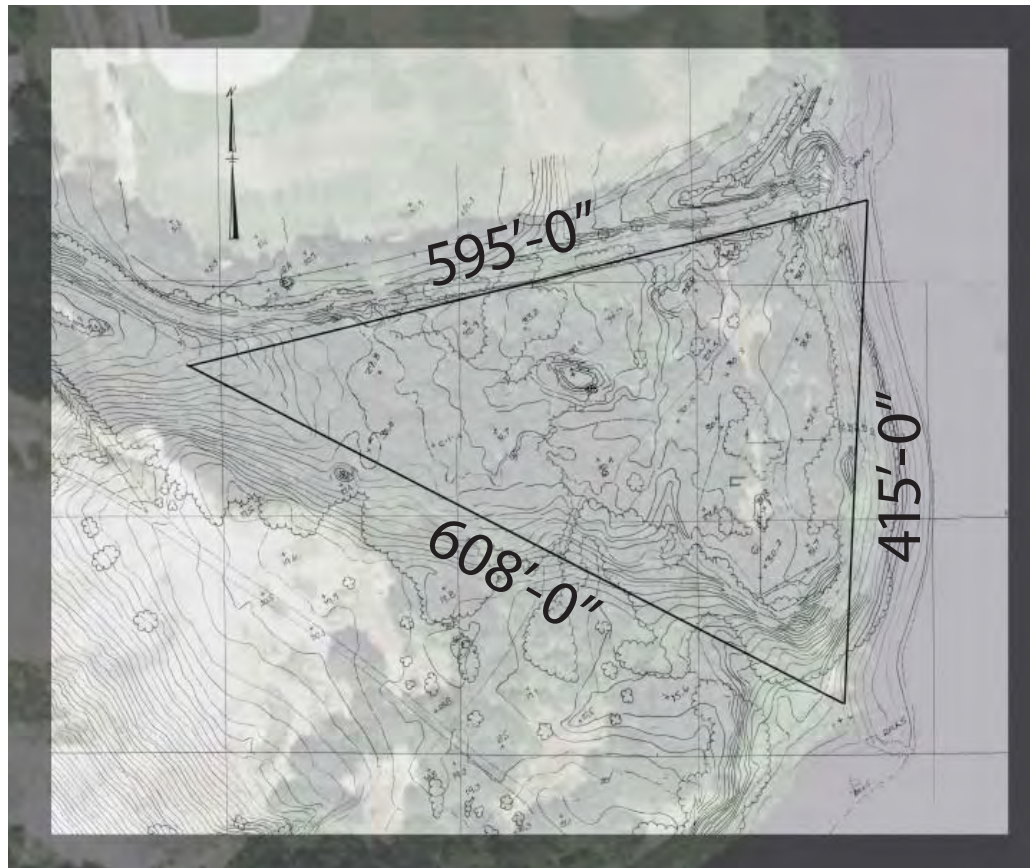
Access to Site



- Existing Public Road
- Previously Existing Road- Access to Site



Program on Site



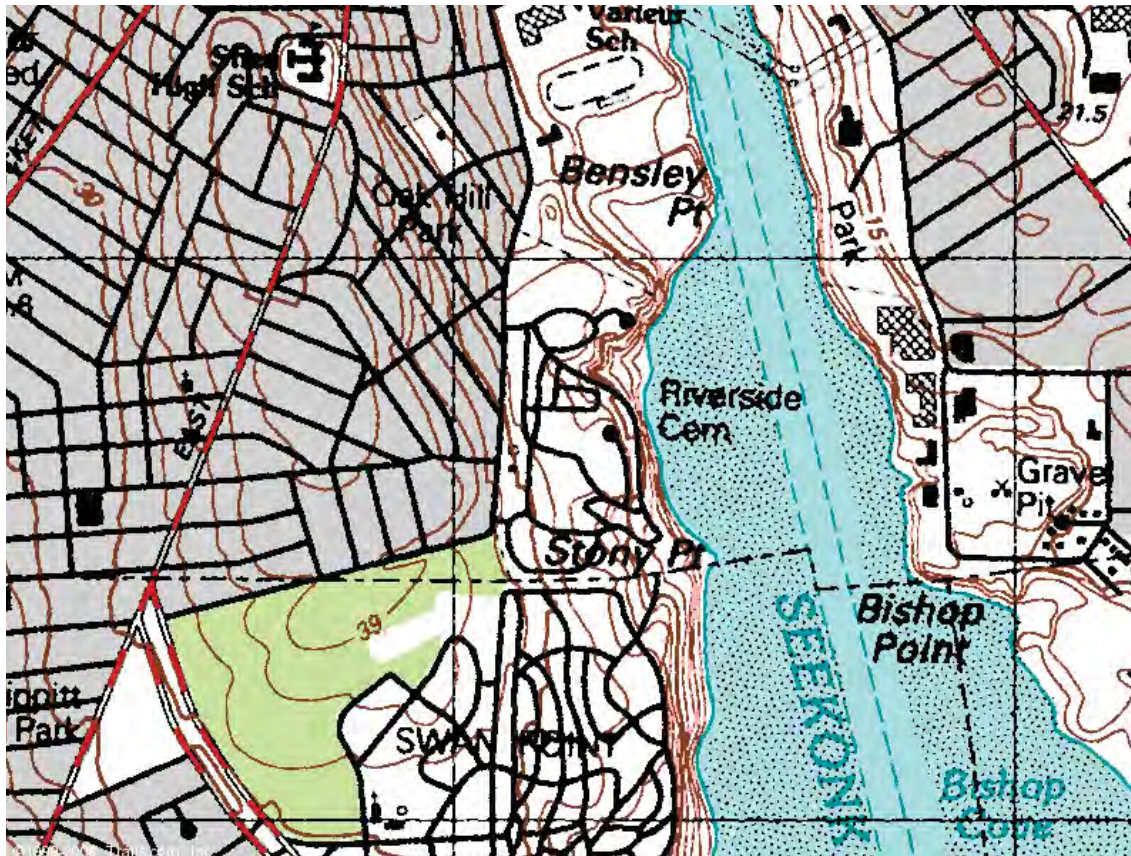
The 3 acre site is sufficient to hold the program. There is a twenty foot setback from the water due to the flood zone. Land outside of the marked site may also be used for parking and alternative exterior spaces.



Site Section



Geology



The City is located in the northeasterly part of Rhode Island at the head of Narragansett Bay on a relatively flat plain that is penetrated by the valleys of the Blackstone and Moshassuck Rivers. The western half of the City has greater variations in elevation.

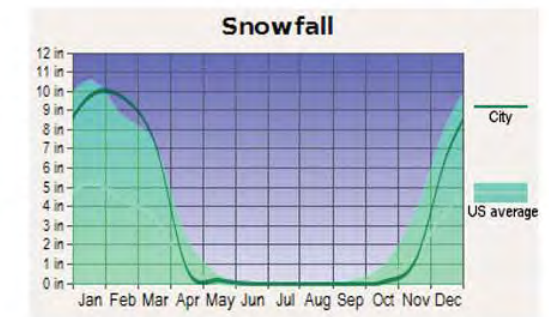
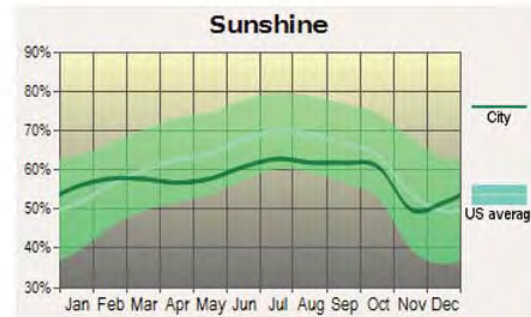
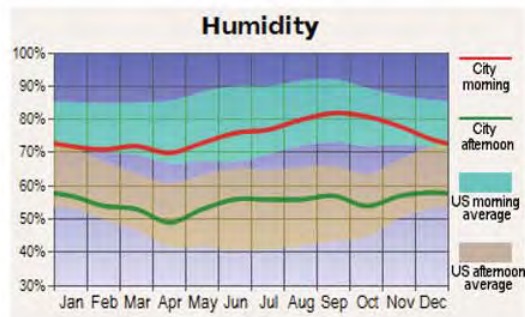
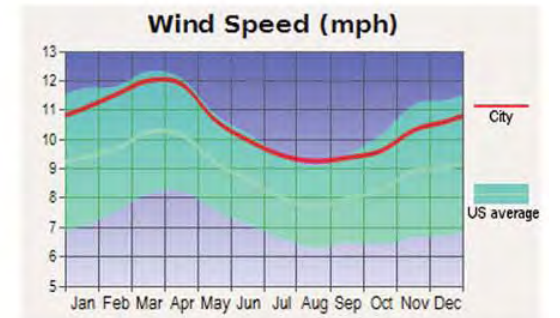
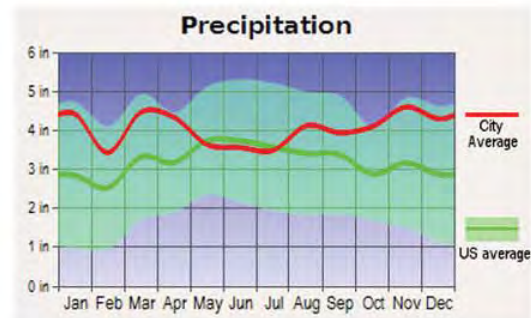
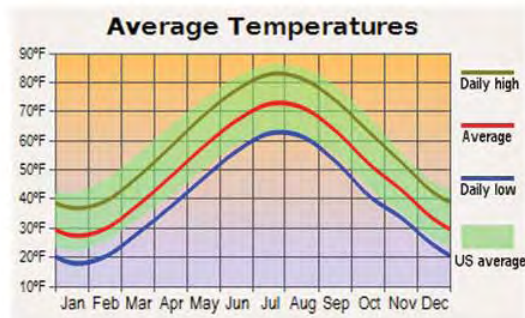
The predominant surficial materials in the Pawtucket area are sand and gravel deposits laid down by receding glacial ice in pre-historic times. The only natural and physical barriers to the use of land in Pawtucket are excessive slope along the riverbanks and swampy deposits along the Moshassuck River Valley and the Ten Mile River.

Climate

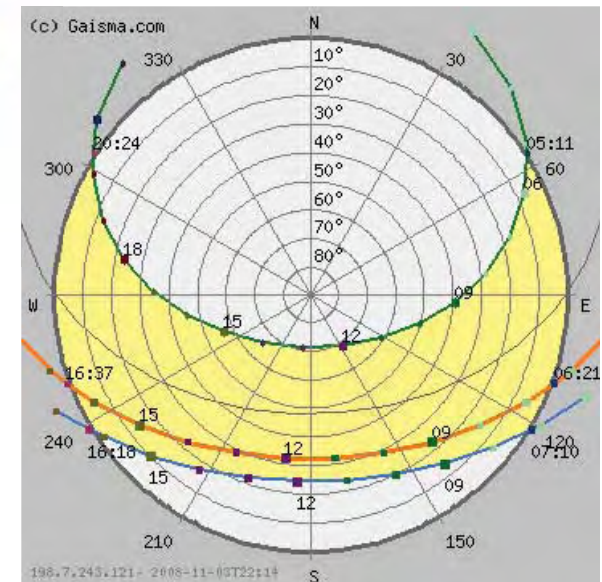
TEMPERATURE BY YEAR													
	Jan.	Feb.	Mar.	Apr.	May	June	July	Aug.	Sep.	Oct.	Nov.	Dec.	Avg.
Avg Max Temperature	40.1	32.7	47.0	54.1	72.4	76.7	82.0	82.4	78.1	68.0	51.3	36.8	60.1
Avg Min Temperature	22.5	16.0	25.6	35.3	47.6	56.8	62.0	60.5	53.4	46.9	30.0	20.4	39.8
Avg Avg Temperature	31.3	24.3	36.3	44.7	60.0	66.7	72.0	71.4	65.8	57.5	40.7	28.6	49.9
Extreme Max Temperature (lowest)	67	51	71	86	92	93	91	93	92	86	68	55	
Extreme Min Temperature (lowest)	50	29	42	55	61	73	71	71	68	64	50	29	
Extreme Avg Temperature (lowest)	56.0	40.0	56.5	70.5	76.5	83.0	1.0	82.0	80.0	75.0	57.0	42.0	
Extreme Max Temperature (highest)	14	18	14	39	44	60	67	62	66	52	35	22	
Extreme Min Temperature (highest)	1	7	5	23	31	43	49	47	38	274	18	3	
Extreme Avg Temperature (highest)	8.0	13.5	11.0	31.5	42.5	55.0	60.5	55.5	52.0	41.0	28.0	15.0	

PRECIPITATION BY YEAR													
	Jan.	Feb.	Mar.	Apr.	May	June	July	Aug.	Sep.	Oct.	Nov.	Dec.	Avg.
Avg Precipitation	2.76	2.38	6.29	8.16	3.84	4.09	3.83	0.84	2.63	2.42	2.85	6.39	46.48
Extreme Precipitation (lowest)	0.95	1.46	2.50	2.73	1.42	1.30	1.43	0.30	2.16	1.37	0.98	1.24	
Avg Snowfall	0.0	0.0	0.0	0.0	0.0	18.7	5.5	10.1	2.8	0.0	0.0	0.0	37.1
Extreme Snowfall (lowest)	0.0	0.0	0.0	0.0	0.0	9.3	3.0	4.8	2.8	0.0	0.0	0.0	
Avg Snow Depth	0.0	0.0	0.0	0.0	0.0	4.6	1.9	0.8	0.2	0.0	0.0	0.0	0.6
Extreme Snow Depth (lowest)	0	0	0	0	0	14	4	5	3	0	0	0	

Climate



Sun Path and Wind Direction



- June 21
- October 21
- December 21
- Annual Variation



Regulatory Environment

Volume ABR

Pawtucket RI

Fall 2008

Use Group Classification:

The funeral home is governed by A-3 assembly occupancy regulations for "places of religious worship, community halls, and funeral parlors".

Construction Type and Fire Resistance: Type I Construction:

Structural Frame: 2 Hours

Exterior Bearing Walls: 2 Hours

Interior Bearing Walls: 2 Hours

Nonbearing walls and partitions: 0 Hours

Floor Construction: 2 Hours

Roof Construction: 1 Hour

Fire Alarm:

For use Group A-3 with an occupant load of 300 or more a manual fire alarm system must be installed unless the building is prepared with an automatic sprinkler system throughout.

Crematory Ash Dispersion:

1. Dispersions not permitted into sea or air within (3) miles of shore by federal law
2. All cremations must be preceded by an autopsy by federal law
3. A three day wait period must precede any cremation by Federal law

CHAPTER 3

USE AND OCCUPANCY CLASSIFICATION

SECTION 301 GENERAL

301.1 Scope. The provisions of this chapter shall control the classification of all buildings and structures as to use and occupancy.

SECTION 302 CLASSIFICATION

302.1 General. Structures or portions of structures shall be classified with respect to occupancy in one or more of the groups listed below. A room or space that is intended to be occupied at different times for different purposes shall comply with all of the requirements that are applicable to each of the purposes for which the room or space will be occupied. Structures with multiple occupancies or uses shall comply with Section 508. Where a structure is proposed for a purpose that is not specifically provided for in this code, such structure shall be classified in the group that the occupancy most nearly resembles, according to the fire safety and relative hazard involved.

1. Assembly (see Section 303): Groups A-1, A-2, A-3, A-4 and A-5
2. Business (see Section 304): Group B
3. Educational (see Section 305): Group E
4. Factory and Industrial (see Section 306): Groups F-1 and F-2
5. High Hazard (see Section 307): Groups H-1, H-2, H-3, H-4 and H-5
6. Institutional (see Section 308): Groups I-1, I-2, I-3 and I-4
7. Mercantile (see Section 309): Group M
8. Residential (see Section 310): Groups R-1, R-2, R-3 and R-4
9. Storage (see Section 311): Groups S-1 and S-2
10. Utility and Miscellaneous (see Section 312): Group U

SECTION 303 ASSEMBLY GROUP A

303.1 Assembly Group A. Assembly Group A occupancy includes, among others, the use of a building or structure, or a portion thereof, for the gathering of persons for purposes such as civic, social or religious functions; recreation, food or drink consumption; or awaiting transportation.

Exceptions:

1. A building used for assembly purposes with an occupant load of less than 50 persons shall be classified as a Group B occupancy.

2. A room or space used for assembly purposes with an occupant load of less than 50 persons and accessory to another occupancy shall be classified as a Group B occupancy or as part of that occupancy.

3. A room or space used for assembly purposes that is less than 750 square feet (70 m²) in area and is accessory to another occupancy shall be classified as a Group B occupancy or as part of that occupancy.

Assembly occupancies shall include the following:

A-1 Assembly uses, usually with fixed seating, intended for the production and viewing of the performing arts or motion pictures including, but not limited to:

Motion picture theaters
Symphony and concert halls
Television and radio studios admitting an audience
Theaters

A-2 Assembly uses intended for food and/or drink consumption including, but not limited to:

Banquet halls
Night clubs
Restaurants
Taverns and bars

A-3 Assembly uses intended for worship, recreation or amusement and other assembly uses not classified elsewhere in Group A including, but not limited to:

Amusement arcades
Art galleries
Bowling alleys
Places of religious worship
Community halls
Courtrooms
Dance halls (not including food or drink consumption)
Exhibition halls
Funeral parlors
Gymnasiums (without spectator seating)
Indoor swimming pools (without spectator seating)
Indoor tennis courts (without spectator seating)
Lecture halls
Libraries
Museums
Waiting areas in transportation terminals
Pool and billiard parlors

A-4 Assembly uses intended for viewing of indoor sporting events and activities with spectator seating including, but not limited to:

Arenas
Skating rinks
Swimming pools
Tennis courts

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23

TABLE 503
ALLOWABLE HEIGHT AND BUILDING AREAS*
Height limitations shown as stories and feet above grade plane.
Area limitations as determined by the definition of "Area, building," per story

GROUP	HGT(ft)	TYPE OF CONSTRUCTION									
		TYPE I		TYPE II		TYPE III		TYPE IV		TYPE V	
		A	B	A	B	A	B	A	B	A	B
		UL	160	65	65	65	65	65	80	40	
A-1	S	UL	5	3	2	3	2	3	2	1	
A	A	UL	15,500	8,500	14,000	8,500	15,000	11,500	5,500		
A-2	S	UL	11	3	2	3	2	3	2	1	
A	A	UL	15,500	9,500	14,000	9,500	15,000	11,500	6,000		
A-3	S	UL	11	3	2	3	2	3	2	1	
A	A	UL	15,500	9,500	14,000	9,500	15,000	11,500	6,000		
A-4	S	UL	11	3	2	3	2	3	2	1	
A	A	UL	15,500	9,500	14,000	9,500	15,000	11,500	6,000		
A-5	S	UL	UL	UL	UL	UL	UL	UL	UL	UL	
A	A	UL	UL	UL	UL	UL	UL	UL	UL	UL	
B	S	UL	11	3	2	3	2	3	2	1	
A	A	UL	17,500	11,000	23,000	19,000	36,000	18,000	9,000		
E	S	UL	5	3	2	3	2	3	1	1	
A	A	UL	26,900	14,500	23,500	14,500	25,500	19,500	9,500		
F-1	S	UL	11	4	2	3	2	4	2	1	
A	A	UL	25,000	15,500	19,000	12,000	33,500	14,000	8,500		
F-2	S	UL	11	5	3	4	3	5	3	2	
A	A	UL	17,500	23,000	28,500	18,000	30,500	21,000	13,000		
H-1	S	UL	1	1	1	1	1	1	1	NP	
A	A	UL	21,000	16,500	11,000	7,000	9,500	7,000	7,500	NP	
H-2 ^a	S	UL	3	2	1	2	1	2	1	1	
A	A	UL	21,000	16,500	7,000	9,500	7,000	10,500	7,500	3,000	
H-3 ^a	S	UL	6	4	2	4	2	4	2	1	
A	A	UL	60,000	26,500	14,000	17,500	13,000	25,500	10,000	5,000	
H-4	S	UL	7	5	3	5	3	5	3	2	
A	A	UL	37,500	17,500	28,500	17,500	36,000	18,000	6,500		
H-5	S	UL	4	3	3	3	3	3	3	2	
A	A	UL	37,500	23,000	28,500	19,000	36,000	18,000	9,000		
I-1	S	UL	9	4	3	4	3	4	3	2	
A	A	UL	53,000	19,000	10,000	16,500	10,000	18,000	10,500	4,500	
I-2	S	UL	4	2	1	1	NP	1	1	NP	
A	A	UL	15,000	11,000	12,000	NP	12,000	9,500	NP		
I-3	S	UL	4	2	1	2	1	2	1	1	
A	A	UL	15,000	10,000	10,500	7,500	12,000	7,500	5,000		
I-4	S	UL	5	3	2	3	2	3	1	1	
A	A	UL	80,500	26,500	13,000	23,500	13,000	25,500	18,500	9,000	
M	S	UL	11	4	4	4	4	4	3	1	
A	A	UL	21,500	12,500	18,500	12,500	20,500	14,000	9,000		
R-1	S	UL	11	4	4	4	4	4	3	2	
A	A	UL	24,000	16,000	24,000	16,000	20,500	12,000	7,000		
R-2	S	UL	11	4	4	4	4	4	3	2	
A	A	UL	24,000	16,000	24,000	16,000	20,500	12,000	7,000		
R-3	S	UL	11	4	4	4	4	4	3	2	
A	A	UL	24,000	16,000	24,000	16,000	20,500	12,000	7,000		
R-4	S	UL	11	4	4	4	4	4	3	2	
A	A	UL	24,000	16,000	24,000	16,000	20,500	12,000	7,000		
S-1	S	UL	11	4	3	3	3	4	3	1	
A	A	UL	48,000	26,000	17,500	26,000	17,500	25,500	14,000	9,000	
S-2 ^a	S	UL	11	5	4	4	4	5	4	1	
A	A	UL	79,000	39,000	26,000	39,000	26,000	38,500	21,000	13,000	
U ^a	S	UL	4	2	1	2	1	2	1	1	
A	A	UL	35,500	19,000	8,500	14,000	8,500	18,000	9,000	5,500	

Height Limitation:

Based on Type I Construction for a Group A-3 building, the height is 160ft/11 stories.

TABLE 1108.2.2.1
ACCESSIBLE WHEELCHAIR SPACES

CAPACITY OF SEATING IN ASSEMBLY AREAS	MINIMUM REQUIRED NUMBER OF WHEELCHAIR SPACES
4 to 25	1
26 to 50	2
51 to 100	4
101 to 300	5
301 to 500	6
501 to 5,000	6, plus 1 for each 150, or fraction thereof, between 501 through 5,000
5,001 and over	36 plus 1 for each 200, or fraction thereof, over 5,000

1108.2.2.4 Team or player seating. At least one wheelchair space shall be provided in team or player seating areas serving areas of sport activity.

Exception: Wheelchair spaces shall not be required in team or player seating areas serving bowling lanes that are not required to be located on an accessible route per Section 1109.14.4.1.

1108.2.3 Dispersion of wheelchair spaces in multilevel assembly seating areas. In multilevel assembly seating areas, wheelchair spaces shall be provided on the main floor level and on one of each two additional floor or mezzanine levels. Wheelchair spaces shall be provided in each luxury box, club box and suite within assembly facilities.

Exceptions:

- In multilevel assembly spaces utilized for worship services where the second floor or mezzanine level contains 25 percent or less of the total seating capacity, wheelchair spaces shall be permitted to all be located on the main level.
- In multilevel assembly seating where the second floor or mezzanine level provides 25 percent or less of the total seating capacity and 300 or fewer seats, all wheelchair spaces shall be permitted to be located on the main level.

TABLE 1108.2.6.1
RECEIVERS FOR ASSISTIVE LISTENING SYSTEMS

CAPACITY OF SEATING IN ASSEMBLY AREAS	MINIMUM REQUIRED NUMBER OF RECEIVERS	MINIMUM NUMBER OF RECEIVERS TO BE HEARING-AID COMPATIBLE
50 or less	2	2
51 to 200	2, plus 1 per 25 seats over 50 seats*	2
201 to 500	2, plus 1 per 25 seats over 50 seats*	1 per 4 receivers*
501 to 1,000	20, plus 1 per 33 seats over 500 seats*	1 per 4 receivers*
1,001 to 2,000	35, plus 1 per 50 seats over 1,000 seats*	1 per 4 receivers*
Over 2,000	55, plus 1 per 100 seats over 2,000 seats*	1 per 4 receivers*

NOTE: * = or fraction thereof

3. Wheelchair spaces in team or player seating serving areas of sport activity are not required to be dispersed.

1108.2.4 Designated aisle seats. At least 5 percent, but not less than one, of the total number of aisle seats provided shall be designated aisle seats.

Exception: Designated aisle seats are not required in team or player seating serving areas of sport activity.

1108.2.5 Lawn seating. Lawn seating areas and exterior overflow seating areas, where fixed seats are not provided, shall connect to an accessible route.

1108.2.6 Assistive listening systems. Each assembly area where audible communications are integral to the use of the space shall have an assistive listening system.

Exception: Other than in courtrooms, an assistive listening system is not required where there is no audio amplification system.

1108.2.6.1 Receivers. Receivers shall be provided for assistive listening systems in accordance with Table 1108.2.6.1.

Exceptions:

1. Where a building contains more than one assembly area, the total number of required receivers shall be permitted to be calculated according to the total number of seats in the assembly areas in the building, provided that all receivers are usable with all systems and if assembly areas required to provide assistive listening are under one management.

2. If all seats in an assembly area are served by an induction loop assistive listening system, the minimum number of receivers required by Table 1108.2.6.1 to be hearing-aid compatible shall not be required.

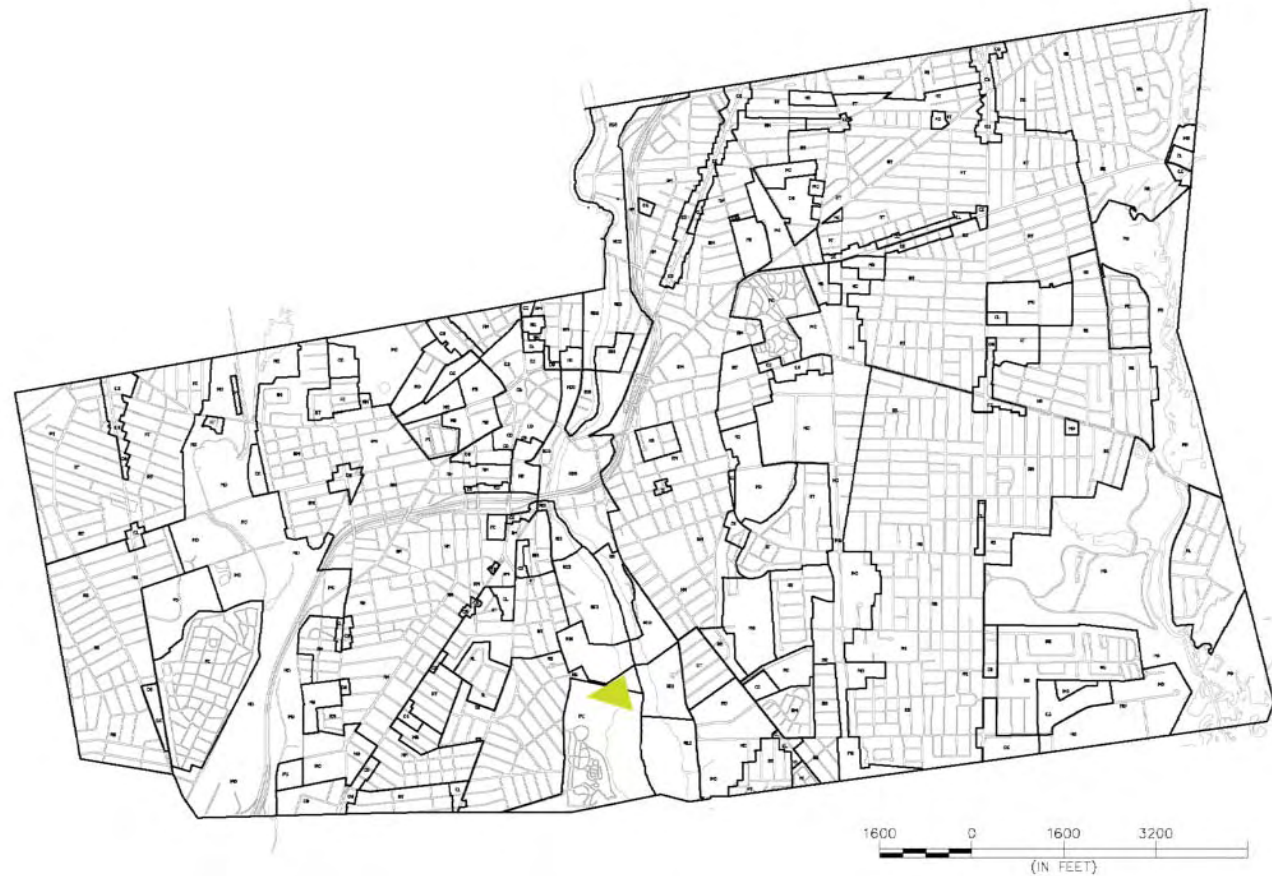
1108.2.6.2 Public address systems. Where stadiums, arenas and grandstands provide audible public announcements, they shall also provide equivalent text information regarding events and facilities in compliance with Sections 1108.2.6.2.1 and 1108.2.6.2.2.

Accessibility:

This building must be handicapped accessible. Two means of egress must be provided from any major occipital space. Refer to ADA Code Book for further information.

Current Zoning

Residential - Single Family (RS)
Residential - Two Family (RT)
Residential - Multi Family (RM)
Residential - Limited (RL)
Commercial - General (CG)
Commercial - Downtown (CD)
Commercial - Limited (CL)
Manufacturing - Open (MO)
Manufacturing - Built Up (MB)
Public Open (PO)
Public Cemetery (PC)
Riverfront - Public Open (RD1)
Riverfront - Industrial (RD2)
Riverfront - Mixed Use (RD3)



Precedent Analysis

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Woodland Crematorium

Architect: Erik Gunnar Asplund
Location: Stockholm, Sweden
Date: 1935-1940
Building Type: Burial Center
Construction System: Masonry and Landscape
Style: Modern

_Blending of Architecture and Landscape

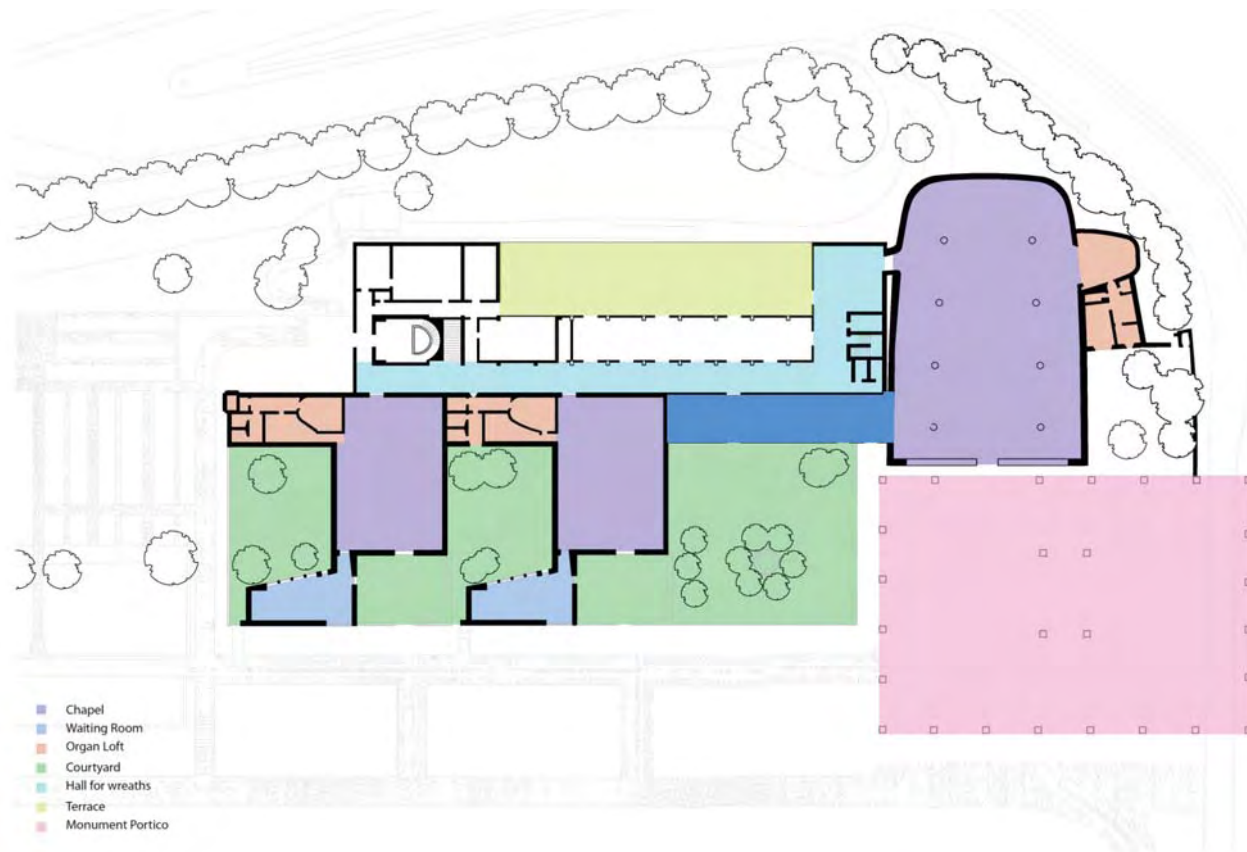
"Asplund was entrusted with designing the crematorium at the Woodland Cemetery, which in turn completed the landscaping. Two small chapels and a large one are linked by technical facilities at the rear and on the lower floor. The front is dissolved into separate units of a reticent character, stepping slowly upwards to the temple-like hall. 'The monumental quality', Asplund writes, 'was deliberately reserved for the 'Biblical' landscape'."

_Claes Caldenby and Olof Hultin

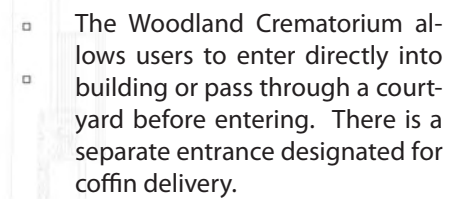
"All the chapels are made to centre 'round their essential meaning, round the difficult moment of parting'. The focal point is occupied by the catafalque and coffin. The entire floor of the big Chapel of the Holy Cross is hollowed out towards the coffin, which is lowered by means of a lift when the ceremony is taking place"

_Claes Caldenby and Olof Hultin

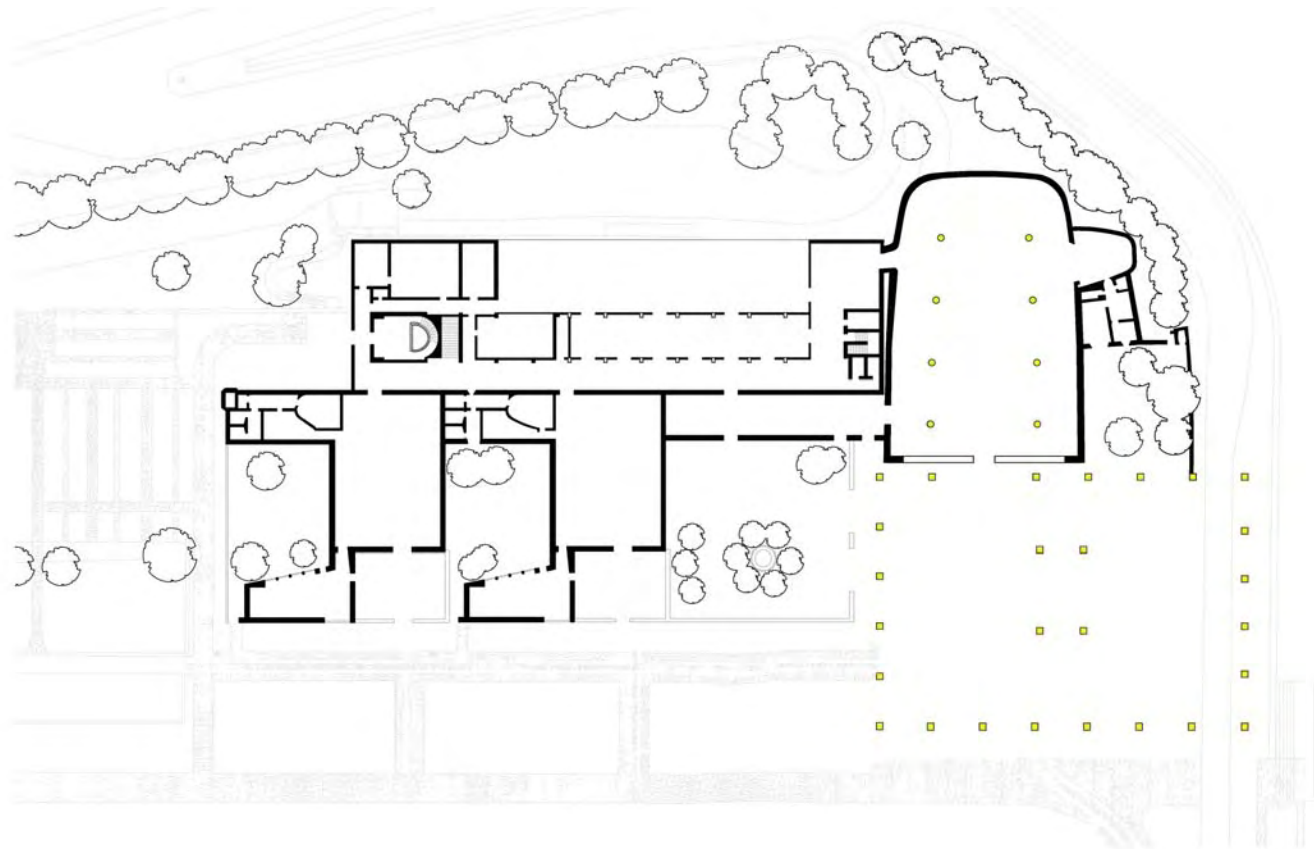
Program



The program of the Woodland Crematorium consists of two smaller chapels, one large chapel, and an exterior monument portico. Each of the smaller chapels have adjacent exterior courtyards. The service area of the Woodland Crematorium is located on the lower level of the building. A similar relationship between interior and exterior spaces in the Woodland Crematorium will be explored in the Multicultural Funeral Home.



Structure



Program Size Comparison



Precedent Analysis





Brion-Vega Cemetery

Architect:	Carlo Scarpa
Location	San Vito d'Altivole, Italy
Date:	1970-1972
Building Type :	Tomb, Cemetery, Landscape, Memorial
Construction System:	Concrete
Style:	Eclectic Post-Modern

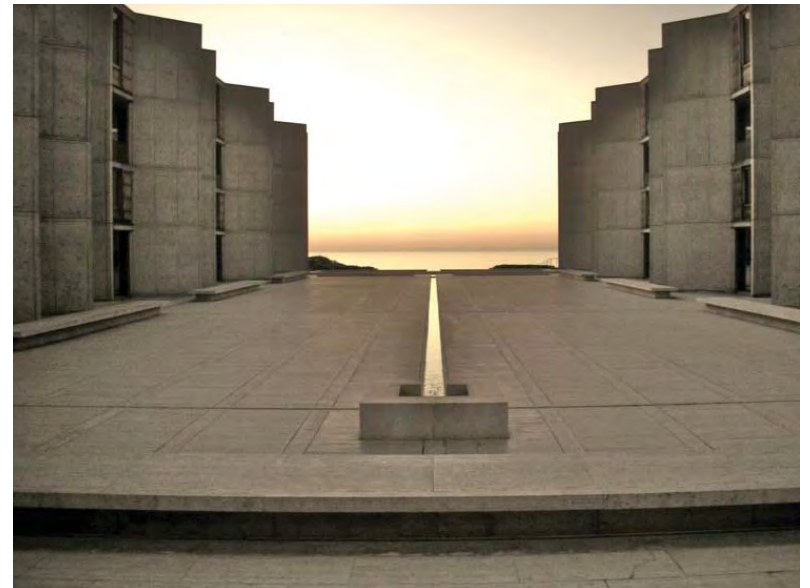
_Rectilinear, stepping, and curved sculptural concrete elements on a grassy place, a complex and somberly moving walled memorial

"With the Brion Cemetery, Scarpa made his impact with an unreserved commitment to the modern movement and a new sureness of language, in continuity but not imitation of Wagner, Hoffman, Loos, and [Frank Lloyd Wright]. He re-created here the splendor of nineteenth-century Middle Europe, where beauty had the power to redeem man from his limitations. He avoided the narrow dictates of rationalism, choosing rather to stress inner depth, dreams, and nostalgia."

"He did not need new compositional themes or forms. He already knew everything he needed to reach his objective. His original intuitions about the continuity of language and feeling crystallized in the building of this cemetery."

— Maria Antonietta Crippa, Marina Loffi Randolin, ed.
Carlo Scarpa: Theory Design Projects

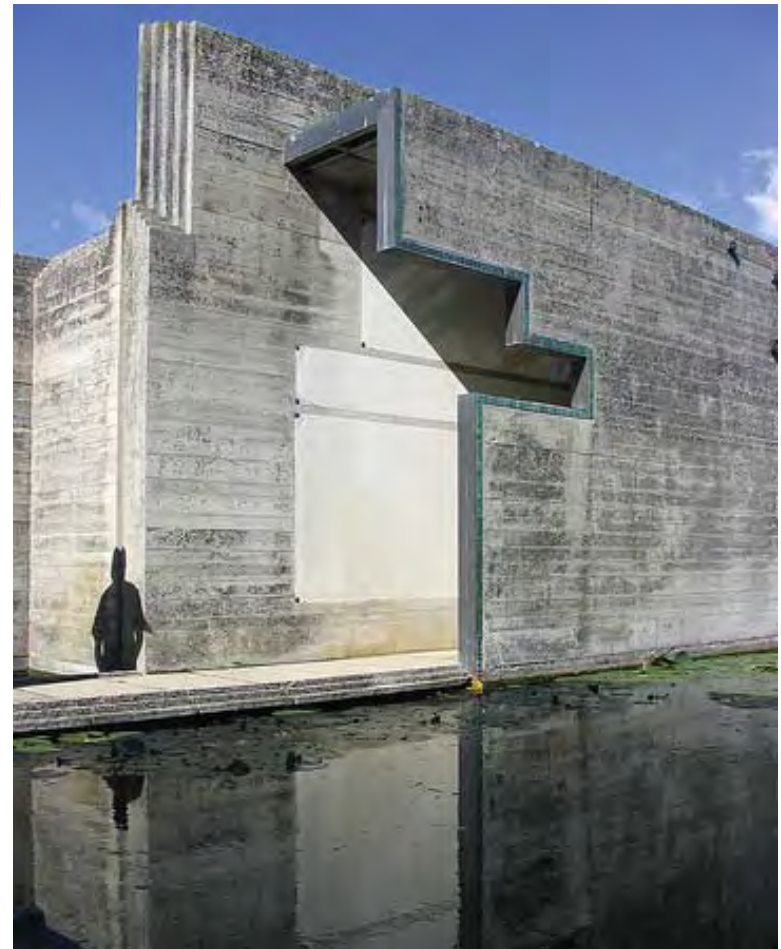
Precedent Analysis



Precedent Analysis

"I would like to explain the Tomba Brion...I consider this work, if you permit me, to be rather good and which will get better over time. I have tried to put some poetic imagination into it, though not in order to create poetic architecture but to make a certain kind of architecture that could emanate a sense of formal poetry....The place for the dead is a garden....I wanted to show some ways in which you could approach death in a social and civic way; and further what meaning there was in death, in the ephemerality of life—other than these shoe-boxes."

— Carlo Scarpa. "Can Architecture Be Poetry," from Peter Nover, Ed. *The Other City* Carlo Scarpa: The Architect's Working Method as Shown by the Brion Cemetery in San Vito D'Avitole



Ortona Cemetery

Architect:	Giovanni Vaccarini
Location:	Ortona, Italy
Date:	2006
Function:	Cemetery



This project envisaged the extension of an existing cemetery complex -built for the commemoration of World War I victims- by adding a final element, visible from both land and sea. The 280 new recesses are organized, like the old ones, in parallel lines. The funerary buildings are inserted between the lines in a comb pattern. One line, perpendicular to the rest, marks the periphery of the complex on the sea side. In order to avoid a monolithic or monotonous look, the architect alternated the closed volumes with open spaces, which makes the complex considerably lighter. Social space is enclosed in volumes built in hard materials, circulation space in volumes plastered in an unusual pink colour for the stairs, and white for the corridors. Every time the walls are interrupted by a path or empty space, it provides a scenic view towards the sea, inviting the visitor to pause. Ortona Cemetery is a 'sottovoce' in the loud choir of contemporary architecture.



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-- Excerpt from the entry on MIMOA



Leon City Morgue

Architect: BAAS Architects
Location: Leon, Spain
Date: 2001
Function: Cemetery, Morgue

This building is fronted with an expansive lawn and a lake thus blending in with the natural environment and the nearby residential area. The waiting room looks out onto an ivy-covered ledge surrounded by birches, and is made of varnished wood. Carpeting and indirect lighting create a comfortable atmosphere. Vigil rooms are illuminated with natural light coming from courtyards with water which suggest peace, quiet and privacy. The only visible façade – the rooftop – reflects the magnificent sky of León, giving an analogy to death.





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Volume ABR

Pawtucket RI

Fall 2008

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